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Jacobite and Nonjuring PRINCIPLES,
freely examined;

IN A
LETTER
TO THE
MASTER-TOOL
OF THE
FACTION
AT
MANCHESTER.

With Remarks on some Part of a Book lately
published, intituled, a *Christian Catechism*, &c.
said to be wrote by Dr. D--c-n.

By J. O W E N.

— *Quid Homines (sustinebitis enim me Impetu susceptæ Actionis liberius exerentem) Homines inquam deploratæ, illicitæ, ac desperatæ Factionis, grassari in Deos non ingemiscendum est?*

M. Min. Felic. Octav.

— *Ridiculum Acri*

Fortius et melius magnas plerumq; secatur Res.

Hor. Sat. 10.

MANCHESTER:

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A

LETTER

TO THE

MASTER-TOOL, &c.

S I R!



HAVE somewhere read of an Order of Knighthood amongst the *Hottentots*, where the Person install'd is plentifully *bespatter'd* in a very *ungenteel* and *indecent* Manner; which he receives with great Alacrity, as the more *Indecency*, the more *Honour*. In a Light something analogous to this, I consider your Treatment of me, in a late Epistle to a Friend. The more Abuse, the more Honour; the more Scurrility you have given Vent to, the more Distinction you have paid me. *Jacobites*

A 2

bites and *Nonjurors* I have always look'd upon as a Race of *British Hottentots*, as blind and bigotted as their Brethren about the *Cape*, but more savage in their Manners. A *Specimen* of this from their Writings? Take one as follows:

“ Leave to the low-bred O--ns of the Age,
 “ Sense to belye, and Loyalty to rage ;
 “ Wit to make Treason of each Cry and Chat,
 “ And Eyes to see false Worship in a Hat ;
 “ Wisdom and Love to construe Heart and Mien,
 “ By the *new Gospel* of a *Magazine*.”

Epistle to a Friend, p. 26.

Your polite and elaborate Notes upon the above Lines are as follow.

“ Line 335. *Leave to the low-bred*. Alluding to a *furious, fanatic* Preacher, in the Neighbourhood of *Manchester*, who has lately publish'd some Sermons in the Spirit here described.

“ Line 340. A *Magazine*. Alluding to Mr. Owen's mentioning the Story above-mentioned” [i. e. Dr. *Deacon*'s worshipping the Rebel Skulls fix'd up on the *Exchange* at *Manchester*] “ in his *Ranting Sermon* on the *Thanksgiving-Day*; and citing for it a paltry Newspaper, intituled the *Manchester Magazine*.”

These few Traits of your Genius illustrate and confirm my Observation above; that *Jacobites* and *Nonjurors* are but a Race of *British Hottentots*, as blind and bigotted as their Brethren about the *Cape*, but more savage in their Manners. Why else so much Rage and Virulence, express'd by you *Sir*, the Mouth and Master-Tool of the Faction, in the Neighbourhood of *Manchester*, against a Person to whom you are a Stranger? Express'd against him; for what? For blaspheming the Character of *sainted* Traytors, and even daring to proscribe Rebellion. For these — high and mighty Crimes, I am — what am I not? A *Fury*; a *Fanatick*, a *low-bred Fellow*. Go on *Sir*; a little more of the same *Billingsgate* Oratory; — a few more of the same *Bear-Garden* Decorations of Language. They well become the Cause that you plead; they are the strongest Pillars that support, the noblest Ornaments that grace, and the most conclusive Arguments that defend it. Impudent Puppy; Son of a B--ch; Son of a W--re; are some other Figures of Speech, which when decently *interlarded* with well-mouth'd Oaths, have done excellent Service to your Cause, against it's two most *inveterate* Enemies, — the Love of our Country and common Sense. As you have some *Military Friends* among you, since the Act of *Indemnity* took Place, 'tis not doubted but you will be taught how to employ the Figures

gures of Speech above as a *Corps de Reserve*, on a proper Occasion.

However as Losers are allow'd to complain, and *Culloden* was a fatal Day! if a Man cannot shew his Wit, yet why should he not shew his Teeth? Believe me, *Sir*, I shall never attempt to restrain you from the free Exercise and Enjoyment of this glorious Privilege. Hard Language and soft Arguments, (I'll say nothing of the *Heads* that form them) can never wound that Cause which has Truth to support it. But whilst the *Enemies* of the Government endeavour to poison Mens Minds with all Manner of slavish, absurd, and rebellious Principles, shall there be no Antidote dispens'd by the Government's Friends? Shall a Man sit down, indolent and neutral in his House, while he beholds Thieves rifling his Property, or Incendiaries setting his House on a Flame? Shall *State Incendiaries*, you know who I mean, be propagating the Flame of Disaffection to the best of Governments and the best of Kings, and none endeavour to extinguish it's Rage and Fury? Yes *Sir*, I dare plead the Cause of Liberty, of Virtue, of Religion, of Mankind, and of my Country, in Spite of all Opposition. You have invited, you have provoked me into the Field; and I dare let you know that I am not akin to your *fugitive* Hero; that I shall not flinch in the Combat. I dare tell you that our present Government has *Enemies*, and what
Kind

Kind of Men they are. Be it at *Bologne*, or *Avignon*, or whatever other Place, that your vagrant Idol keeps up the *mock* State of a Court, I dare tell you that the Man who visits it to procure an Absolution for having abjur'd *Popery* and the *Pretender*, and sworn Allegiance to King *GEORGE*, and yet calls himself a good *Protestant* and a good *Subject*, either affronts other Men's Understandings, or betrays the Weakness of his own. I dare tell both you, and your *Friends*, that the Features of *base-born Superstition*, are as different from those of *true Religion*, as the hectoring, swaggering Rant of your Party over their Cups, is different from true Magnanimity and Courage. I dare tell you that *Jacobites* and *Nonjurors* should always herd together, that they pine after the *same* Yoke, court the *same* Chains, and meet in the *same* Center: I cannot say, with your 'Brother *Wit* and *Patriot*, Dr. *Sacheverel*, that like two Parallel Lines, they will meet in one Center.(a) If your Libels against the *Government* and *Common Sense*, have from Time to Time escap'd Notice; if they have received no Answer, 'tis not because they have been unanswerable, but because they have not *deserv'd* one. However your late Attack upon me, urges me to examine a little into *Jacobite* and *Nonjuring* Principles, and to give such an Account of them

(a) *Sacheverel's* Sermon, which his Impeachment was ground-
ed on.

them as may be of some Service to the Publick. The two Points I propose, at this Time to join Issue with you upon, are,

Whether *Jacobite* and *Nonjuring* Principles do not stand justly chargeable with *Fanaticism*, and whether *this Fanaticism* is not, of all other, the most sovereign and accomplish'd? And, as I disown the Authority of all Gospels but Christ's,

Whether *Christ's* Gospel or the *Nonjuror's* Gospel, be the *new one*, and which of the two is the more rational and authentick?

As to the first: I shall not take upon me to enquire whether the Word *Fanatic* boasts of a *Greek* or *Latin* Extraction. Be that the applauded Task of some sublime Genius — like your own, whose Leisure and Talents render him equal to Enquiries of such solemn Importance. 'Tis enough for my Purpose, that whatever its Etymology be, the Meaning which Use has stamp'd upon it is this — one who covers *bad* or the *very worst* Purposes with a great Shew of Goodness and Devotion. The true Spirit of *Fanaticism* discovers itself in such a wild, outrageous Zeal for Absurdities, as grows even into devout Madness. 'Tis a Spirit that raises Tumults and Seditions in States, without any just Provocation; — that disturbs the Peace of Societies, and solemnly invokes Heaven to

aid

aid in effectuating their Ruin. *Fanaticism* is a sanctify'd Phrenzy, that pretends much to extraordinary Influences and Communications; to immediate Inspirations; to a *familiar* and *fulsome* Commerce with the Deity. It receives Dreams for divine Truths, and passes off wild Reveries for Gospel Revelations. It's Language is a luscious, unintelligible Jargon. The *Fanatical Inamorato* feels, what he looks upon to be, a *sacred* Rage of Passion swell in his Breast. The Fire of *Enthusiasm* glows within him, and he cherishes and feeds it with as much Zeal, as the *Vestal Virgins* of Rome did the *sacred Fire* in their Temple. In short, he riots in all Manner of spiritual Debaucheries, and talks to his God as the Gallant doth to his Mistress. *Fanaticism* urges its Votaries to the Observance of the most absurd and unnatural Rites; to cut and slash their own Bodies for the Good of their Souls; (a) to *sacrifice* their own Children, (b) and makes *natural Delirium* to be an infallible Token of *supernatural Grace*. Such were the *Fanatic Priests* of *Bellona*; nay Sir, if you read any Poetry but—your own, methinks you might learn that the *Fanatic Priests* of *Bellona* were but Types of the *Jacobite* and *Nonjuring Fanatics* of our Day. Speak *Juvenal*.

B

“ — Sed

(a) *Bellonæ servientes, vere exsecrare Brachium, præcepit Studio Crudelitatis: Causabon in Lamp.*

(b) *Vid. Lucian de Dea Syria.*

" ——— Sed ut Fanaticus Æstro,
 " Percussus, Bellona tuo divinat ; et ingens
 " Omen habes, inquit, magni clariq; Triumphi
 " Aliquem capies, aut de Temone *Britano*
 " Excidit Avirargus. (a)

Florus gives us an Account of one *Eunus*, who by counterfeiting a *fanatical Fury*, brandishing about the Locks of the *Syrian Goddess*, pretending to a divine Impulse, (and indeed most *Fanatics* make God a Party in their Quarrels), kindled a bloody War in the *Roman Commonwealth*, and induced 60000 Men to take up Arms against the State. (b)

A learned Writer observes that *Weigelius* and *Behmen* ; your intimate Acquaintance, *Jacob Behmen*, he must mean, were the Leaders of the *Fanatics* in *Germany*, and both these were pupill'd by one *Paracelsus* a Physician. Now Sir, suppose I could name a modern Dr. *Paracelsus* that teaches and propagates such Principles as the above, that, like your *Dark Lanthorn Jacob*, inculcates a strange Kind of Mystic Divinity upon the Minds of his deluded Votaries ; that is for raising Tumults and Insurrections in the State ; — whose Religious Catechisms are

Lessons

(a) *Juvenal* Sat. 4.

(b) *Syrus* quidam Nomine *Eunus* (Magnitudo Cladium facit ut meminerimus) fanatico Furore, simulato, dum *Syriæ* Deæ comas spectat ad Libertatem et Arma Servos quasi Numinum Imperio concitavit,

Florus Lib. 3. c. 9.

Lessons of Absurdity and Superstition, and whose *political* ones are — the Fate of his unhappy Sons will tell — what? — who dreams of nothing but dethroning of *British* Princes, and who, like the Worshippers of the *Syrian* Goddes, will sacrifice his own Children to his Idols. — Will not you call this Man a *Fanatic*? Would not *Juvenal*; would not *Florus* have call'd him so had he liv'd in their Days?

But you will say, do you take me for a School-Boy to read Lectures to me out of such moth-eaten Authors as these? Well *Sir*, to atone in some Measure for putting you under the severe Discipline of a School-Boy, I'll wave for a while, referring you to any more *heathenish*, *greek* and *latin* Authors, and remit you to an *English* one, to learn what *Fanaticism* is, and to one who has justly been esteemed one of the politest Writers of this Age.

“ *Fanaticism* is a Composition of Superstiti-
 “ on and Enthusiasm. It overbears all Order
 “ and Government, all Virtue and sound Re-
 “ ligion — It implys an uncommon Pretence
 “ to Religion and Sanctity, and sometimes In-
 “ spiration itself, with an evident Mixture of
 “ Madness or Infatuation, accompany'd, for
 “ the most Part, with a Restlessness and Tur-
 “ bulency of Spirit, which is inconsistent with
 “ the Peace of Society and any settled Form
 “ of Government. The true *Fanatic* is always

“ most earnest about some palpable Supersti-
 “ tion, which is not only no Part of sound Re-
 “ ligion, but even destructive of it. He con-
 “ tends with Vehemence for Opinions notori-
 “ ously absurd, and cannot live in any Degree
 “ of Charity with such as differ from him. —
 “ His religious System is chequer’d with Con-
 “ dictions. He is hurry’d on by the Impetu-
 “ tuosity of his Zeal, to break through all Re-
 “ gards of the most sacred Importance, that
 “ seem to thwart his extravagant Schemes, ne-
 “ ver considering the Lawfulness, the Expedi-
 “ ency, or the Wisdom of the Means he uses,
 “ nor attending to the Mischiefs or fatal Conse-
 “ quences that manifestly threaten either him-
 “ self, or Numbers of People, or even whole
 “ States and Kingdoms. — The most impi-
 “ ous as well as the most ridiculous Notions
 “ will be received with Veneration, by Per-
 “ sons of a *fanatical* Disposition. There was
 “ a Set of *Fanatics* for Instance, who took a
 “ Fancy to be *godly* and *naked*, in Imitation of
 “ our first Parents in their State of Innocency.
 “ Their Congregations were held in a warm
 “ Stove. They put off their Clothes at the
 “ Door, and the Men and Women, the *Priest*
 “ *not excepted*, sat promiscuously upon Bench-
 “ es rais’d one above another, without the least
 “ Covering. When their Devotions were en-

“ ded, they dress’d and went to their Houses
 “ in the Sinfulness of worldly Garments. (a)

“ How simple and inoffensive soever, the
 “ Phrenzy of some *Fanatics* may be, in the In-
 “ fancy of their Religion — yet as they
 “ make Profelytes, it generally appears that
 “ cunning and ambitious Men mix in their
 “ Assemblies, and lead the poor Ignorants by
 “ Degrees into Projects, for modelling the
 “ Laws and the Government according to their
 “ own wild Fancies, the first Step to which,
 “ is by teaching them to question the Authori-
 “ ty of the Civil Magistrate.

“ The *Fanatics* of most Kinds, have actu-
 “ ally taken the Advantage of some great Con-
 “ vulsion or Division in the State, to broach
 “ their Extravagancies, as being on several Ac-
 “ counts the most suitable Season for favouring
 “ a weak or a wicked Cause !

I might *Sir* rest the Matter here, and appeal,
 —whether from these Characteristics, *Jacobite*
 and *Nonjuring Fanaticism* doth not appear to
 be of all other the most sovereign and accom-
 plish’d ? But a few more Extracts from the

same

(a) These *Adamites* were a Sect that sprung up as early as the second Century. They recommended the Monastic Life, and made Vows of Continence as our Nonjurors do, tho’ if Credit be due to some Historians, they were Examples of the greatest Incontinency in Practice.

same polite Writer, will not at this Time, and upon this Occasion, be unacceptable or unenter-
taining to the Friends of the *present Government*,
whatever they may be to — *Yours*. The
Doctors of this Church, (i. e. the *Nonjurors*
Church, adds he,) “ tell us loudly there is no
“ coming at Salvation, but thro’ their Permis-
“ sion. *Beware of Counterfeits*, is in Effect
“ their Cry to the People. We have a Patent
“ for a Monopoly of Grace, and it is not to
“ be had pure in this Nation but thro’ our
“ Hands.” Is not this the very Language of
our Modern *Pulpit* Dr. *Paracelsus*, in his
late Catechism of bulky Reputation. “ *A full,*
“ *true, and comprehensive View of Christianity,*
“ *in Relation to Faith, Practice, Worship and*
“ *Rituals, set forth sincerely without Regard*
“ *to any Modern Church, Sect, or Party, as it*
“ *was taught in the Holy Scriptures, was de-*
“ *liver’d by the Apostles, and received by the*
“ *Universal Church of Christ, during the four*
“ *first Centuries.*” Well spoken Dr. ! What
could Dr. *Green*, the famous *Stage Orator*,
have said more ! What could the eminent Dr.
Taylor, the *Oculist*, have said more, as to
couching a Cataract, than this *Brother Doctor*
of his has said, as to *curing us of our Spiritual*
Blindness !

There is likewise a Mixture of Madness in
Jacobite and *Nonjuring* Schemes ; “ their cer-
“ tain Hopes have been long frustrated —
“ but

“ but still these *Nonjuring Fanaticks*, are of so
 “ sanguine a Complexion, that repeated Disap-
 “ pointments are a Cordial to their Spirits, and
 “ they grow through Delays more confident of
 “ Success; they never so much as reflect on the
 “ Medly of concurring Incidents, both abroad
 “ and at Home, which are to combine in their
 “ Favour, any of which failing, their Chime-
 “ rical Project vanisheth into Smoke. Besides,
 “ their Madness overlooks the Bloodshed and
 “ Confusion it must cost to accomplish their
 “ wicked Intentions; and after all in the up-
 “ shot, it is not likely they can be Gainers,
 “ but highly reasonable to imagine they them-
 “ selves would fall the foremost Sacrifice to
 “ their own Infatuation.

“ That they are of a restless and turbulent
 “ Spirit, appears by the late unnatural Rebel-
 “ lion, (a) in which they were so active; by
 “ the frequent Riots and Tumults, they have
 “ excited thro’ the Nation; by the Seditious
 “ and Treasonable Books, Pamphlets and Pa-
 “ pers, they have publish’d; by their virulent
 “ and reviling Speeches, against the King and
 “ his Government; and lastly, by the notori-
 “ ous Evidence of their unwearied Endeavours,
 “ to engage Foreign Powers to assist their cruel
 “ Projects

(a) The Essays from whence these Passages are extracted, were
 wrote soon after the 15 Rebellion: Upon comparing them with
 the Conduct of our present *Jacobites* and *Nonjurors*, it will be
 found the Spirit of the Party is still the same.

“ Projects, for embroiling their Native Coun-
 “ try in a Civil War.”

As to their Absurd Notions; “ do not the
 “ Doctors of these deluded People teach the
 “ absolute Necessity of Confession, and sacer-
 “ dotal Absolution; the uncontrollable Vali-
 “ dity of human Benedictions and Denuncia-
 “ tions; and even the Use of Prayers for the
 “ Dead : And all these manifold Superstitions, are
 “ to the Destruction of sound Religion, palm’d
 “ upon their Disciples for the more refin’d
 “ Doctrines of the Church of *England* ! Do
 “ they not vehemently contend for absurd O-
 “ pinions, when they write and preach, and
 “ talk so warmly for the exalting of their par-
 “ ticular Scheme of Church Authority, to not
 “ only the over-ruling, but the Subversion of
 “ the Civil Power ; as likewise when they
 “ make the Salvation of Mankind, as well as
 “ their whole Title to Christianity, depend
 “ upon such a Succession of Priests as cannot
 “ be proved.

“ Is it not a Contradiction to common Sense,
 “ to pretend to insure the establish’d Protestant
 “ Church, by endeavouring to set a declared
 “ *Papist* on the Throne. — Is it not likewise
 “ a notorious Contradiction to preach up the
 “ imminent Danger of this Church from the
 “ Protestant Succession, which is the only hu-
 “ man Security she can have.

Their

“ Their Zeal is as desperate as their Princi-
 “ ples are absurd ; sooner than quit their mad
 “ Project they will lay aside all Regard to the
 “ Laws of their Country, to Religion, and to
 “ every social and moral Virtue. The hazard-
 “ ing of their own Lives and Fortunes, as well
 “ as the ruining of others; nay the Desolation
 “ of the whole Island, and even of Mankind,
 “ would probably not give the least Check to
 “ their *Fanatical* Phrenzy, could they find a
 “ favourable Opportunity to exert it in its full
 “ Vigour.

From what has been said, it appears, “ that
 “ the Denomination of *Fanaticism*, tho’ the
 “ vulgar have been taught otherwise, is by no
 “ Means applicable to People of any Commu-
 “ nion, who live soberly, within an orderly
 “ Regulation, and in due Obedience to the
 “ Laws of their Country. Men may degene-
 “ rate into *Fanatics*, under any Form of
 “ Church Discipline, as well as they may be-
 “ come Slaves under the shew of any Consti-
 “ tution of civil Government. Inasmuch as
 “ the Members of any Church approach the
 “ Religious Phrenzy particulariz’d above, in-
 “ somuch do they discolour their Devotion with
 “ *Fanaticism*. (a)

C

Thus

(a) Freethinker, publish’d by Dr. Boulter, late Abp. of Ar-
 magh, Primate of Ireland.

Thus *Sir* you see I have dar'd to make *Reprizals* upon you, and have thereby transferr'd the Scene of the War into the Enemies Country. I have retorted the Charge of *Fanaticism* in the Language of a very *Masterly* Writer. If you are still commanded to *Print away* (the Expression will please, it is your own) it will be necessary for you to summon your whole *Political Posse* to meet in a full House, that they may *club Wits*, and throw their Brains into one common Shot, for the Discharge of this Reckoning. I have chosen a *Metaphor* the most familiar to your Party; had the Cause ow'd greater Homage to *Mars* than to *Bacchus*, I should have said, it will be necessary to *Muster* all your Forces together, to stand upon the Defensive against so *formidable* an Author.

Were it requisite to add any more, to display *Jacobite* and *Nonjuring Fanaticism*, in it's proper Dress, it could not be done to greater Advantage than by transcribing the *Language* and *Sentiments* of the Party, as publish'd in their own Writings. But I have no competent Opportunity at present, of doing this; however some Extracts out of one of their admir'd Chiefs, the late Dr. *Hicks*, lie now before me; after having condemn'd the whole Frame of our Government, in Church and State, He proceeds thus; " it is upon a wrong Bottom from the
 " very first Foundation of it. Many false Max-
 " ims

“ims, hurtful to the Church, and extremely
 “detrimental to the Christian Religion, are
 “receiv’d for Law and Truth; as that Tythes
 “may become a Lay-fee; that Patronage is a
 “Lay-fee; that the King is supreme ordinary.
 “The Acts of Parliament touching the Election,
 “and Consecration of Bishops,” adds he “are
 “*Unchristian*, and have been the *natural* as well
 “as *judicial* Cause of all the Miseries in Church
 “and State, amongst us for many Years.” —

And as if this was not enough, his Thunder
 grows louder and hotter, till at last it breaks
 upon us in Flames of infernal Fire and Fury.
 “They” says he, meaning the *Establiſh’d Cler-*
 “gy, “can perform no valid Acts of Priesthood;
 “their very *Prayers* are *Sin*; their *Sacraments*
 “are no *Sacraments*; their *Absolutions* are *null*,
 “and of no *Force*; God ratifies nothing in
 “Heaven, which they do in his Name upon
 “Earth; they, and *all that adhere to them*,
 “are out of the Church; they can claim no
 “Benefits of God’s Promises; no, not of his
 “assisting Grace, nor of Remission of Sins,
 “thro’ the Merits of Christ’s Blood; nay, tho’
 “they should *die Martyrs* in the Schism, their
 “*Martyrdom* would not be accepted; if they
 “could die *Martyrs* more than *once*, they could
 “not make amends for their *Sin*, with their
 “*Blood*.” Here the *Clergy of the Church of*
England are all damn’d in a Breath: — The
 Hands of Omnipotence are ty’d up from shew-

ing them any Favour ; and *Salvation* itself cannot *save* them.—Heavens preserve all *Protestants*, from falling a Sacrifice to the Tyranny of such an *uncatholick, Catholick Church* as this ! When he talks of the Priesthood, his favourite Phrases, are these, “ the *Kingdom of the Church* ; the *Thrones of Royal Priests* ; *Vicegerents of the Eternal Melchizedek* ; *Spiritual Principalities*. Thou,” says he, “ mayest see the *Necks of Kings and Princes*, bowed down to the *Knees of Bishops* : The Emperor submits his Head to the Hands of the *Priest* : Let the *Bishop* be honour’d *as God*.” Is not this pure and Orthodox Doctrine ! He proceeds to tell us his Sentiments, (and I make no doubt *Sir*, but they are yours too) that it is less heinous to be present at divine Offices, where *Ave Marias* &c. are said, than to pray for our *Protestant Sovereigns*. Nay, for my own Part, says he, “ I had rather as a Priest, say Prayers in a Congregation to Saints and Angels, which is only forbid by a positive Law, than those Prayers by which my King is abus’d, abjur’d, curs’d, and the righteous King of Kings most horribly Blasphemed.” (a) These are some of the Doctrines of the *Nonjurors* ; *Fanatical* ones I take leave to call them ; that are palm’d upon Mankind for the Truth, as it is, — in *Jesus*. And what can we think of those Persons amongst us, who call themselves

(a) Collection of Dr. *Hick’s* Letters, referr’d to by Dr. *Kennet*, in his Letter to the Bp. of *Carlisle*.

selves *Protestants*, join in Communion with *Protestants*, and yet adopt so portentous a System? — What shall we think of those who officiate at our *Protestant* Altars, and yet are for establishing such *Antiprotestant Tyranny, Priestcraft, Absurdities* and *Superstitions*? Must they not be Hypocrites; as *true* and yet *deceivers*? Nay, rather must they not be *Atheists*? — However, this we may safely say,

Their *Lives* make *Atheists*, and their *Doctrines* *Slaves*!

But I should be glad to learn, *Sir*, what it is upon your Principles that constitutes a *Fanatic*? Will you charge *Fanaticism* upon any Set of Opinions, that are consistent with the Peace and good Order of Society; and with that Obedience which is due to the *Civil Magistrate*? Doth *Fanaticism* consist in wearing a Coat or a Cloak, rather than a Cassock? or in worshipping God in a Structure, where there is no *Bell* or no *Organ*? Be tender how you assert these Things, lest you bring your *Non-juring* Friends under the same Imputation. But should you give such a fatal Stab to their Orthodoxy, — you'll only stand convicted of *Chance Medley*, and not of *premeditated Murder*. 'Tis taken for granted, that to charge *Nonjurors* with *Fanaticism*, is as wide of your Intention, as a *Nonjuror's* Creed is wide of common Sense, and the Bible. 'Tis presumed you mean no more by *Fanatics*, than that they are a Set of Men whom you cordially and devoutly hate,

hate, and would have God do so too. But, however, you and your Friends arrogate to yourselves, the Name of the true *Christian*, *Catholic* Church, you'll excuse me, if for once I remit you for Instruction, I had almost said to the *more Christian*, but I must say to the *more Catholic* Pagans.

'Tis a Principle among the *Persian Brammines*, that whoever seeks God with Sincerity and Uprightness, whether he believes him to be the Sun, or the Moon, or some other Being, shall be *acceptable* to him. Accordingly, say they, on a certain Time, a *Mussulman*, seeing an *Hindoo*, i. e. a Pagan Priest in Heaven, he ask'd God how that Infidel, whom *Mahomet* calls by the Name of *bitter Root*, came thither? — The Deity answers: If a *bitter Root* bring forth *sweeter Fruit* than any of you, why should I not receive him; whereupon, the *Mussulman* was Speechless. (a) Now, Sir, whilst you charge any of your Protestant Neighbours, (it would be a Solecism in me to say *your Fellow Protestants*,) with *Fanaticism*, without offering any Evidence to support the Charge; or whilst you call them *bitter Root* in the Orthodox *Mussulman's* Language; if these very Men bring forth *sweeter Fruits* than you, what Authority have you to condemn them? If they are better Friends to rational Religion, to the Civil

(a) *Baddam's Phil. Trans.* Vol 3. p. 500

Civil and Sacred Rights of Mankind, to the Government under which they live ; better Friends to the Constitution, to their Country, and to King GEORGE, — than you ; or even *supposing* that they are *no better* Friends to all these than *you* ; whatever *others* have a Right to do, I cannot see with what Decency *you* can proscribe them. Will you allow no *Roots* to bring forth *sweet Fruits*, but those whose *Branches* have been *lopp'd off* by *Rebellion*? Where is there one of those you call *Fanatics*, (produce me a single Instance in all *England* if you can!) that, during our late Distractions, was even suspected of Disaffection to the Protestant Prince that sits on the *British* Throne? Where can you produce an Instance, among any of our *Fanatical* Clergy, of one who went on his *Knees* in the *publick Streets*, (as *you know* who did,) to pray for the Young *Pretender* as he paraded it thro' *Salford*, at the Head of his *Highland* Rabble?

Will you have any more upon this Subject? Compare your own Principles, and the Principles of those you brand with *Fanaticism*, together ; and then to Reason let us appeal — which are the more *Fanatical* of the two? As your charge of *Fanaticism* is directly pointed at me, I may for once be allow'd to personate that Party; you would wound thro' my Sides. 'Tis one of my Principles, that all Party Cant, and Watch Words, propagated with a View to disturb

sturb the Peace of Society; to inflame and exasperate Men's Minds against the establish'd Government, are the Language of *Sedition*,—that all such *Seditious* Cries are the Seeds of Treason, and want only to be cherish'd by the Sun-shine of successful Faction, in order to ripen into Rebellion. 'Tis one of yours, that such *Seditious* Cries are only *decent* Expressions of Zeal for the Church; and that to be a *bad* Neighbour, or a *bad* Citizen, is of great Importance towards constituting the Character of a *good* Churchman. 'Tis one of my Principles; that if a Man swears Allegiance to the Government that protects him, — God will not be so severe as to damn him for paying it; and that therefore he is not oblig'd to perjure himself for *Conscience* sake. 'Tis one of yours, that *Perjury*, when practis'd by *Jacobites* is no Sin, nay the greatest of all Political Virtues; and that *Jacobite* Rebellion is no Act of Treason. 'Tis one of my Principles, that shewing religious Honours to *Rebel Skulls*, as empty now they are fix'd on the *Exchange*, as they were when fix'd on the Shoulders that once wore them, is *false Worship* in the *Christian* Sense, but true *Nonjuring* and *Jacobite* Devotion. 'Tis one of yours, that preferring a Prayer to these *up-start* Deities, is worshipping the Lord in the *Beauty of Holiness*, is worshipping him *in Spirit* and *in Truth*. 'Tis one of my Principles, that the Church of *England's* greatest

Enemies

Enemies are her *pretended Friends*, who always spread abroad tumultuous Alarms of her Danger, and assert the Body to be independent of the Head that governs it. 'Tis one of yours, that the Church of *England's* best *Friends* are her *avow'd* and *open Enemies*; that damn and hereticate her as a *Schismatical, Antichristian* Church! 'Tis one of my Principles, that a Protestant Church requires a Protestant Prince to be her Faith's Defender; but is it not one of Your's, (deny it if you can) that the *Puppet* of *Rome*, would be a *Guardian Angel* to the Churches of *Britain*? Just so, the Sheep can never be safe till they are under the Wolf's Patronage and Protection! The Dove can never be safe till the Hawk has her for his Quarry! 'Tis one of my Principles, that the Authority of a *paltry Magazine*, is at all Times as infallible, as that of your good Friend the *Pope*.

— But is it not one of yours, that a *paltry Magazine*, inverts the Nature of Things, and makes Truth Falshood; acknowledg'd, and indisputable Facts, to be notorious and scandalous Imposture! Surely, *Sir*, it might have been a *Popish Magazine*, by it's working such Miracles as these! You confess, that Devotion has been paid to the *Gods spik'd up* on the *Exchange*, and yet, it is a Crime in me, to refer to a Paragraph in a *Magazine* that says so.—Would you gravel an Adversary, engaged in a bad Cause?—Speak Truth; nothing gravels him

more. But I'll not press you on this Head any further. As then, I disown the Authority of every Gospel, but *Christ's*; suffer me next to examine,

Whether *Christ's* Gospel or the *Nonjuror's* Gospel, be the *new one*; and which of the two is the more rational and authentic? And now the new *Catechism*, (a) whose *pompous Title* was taken Notice of above, falls under Consideration. It would be no difficult Matter to unprofelyte all the *learned Doctor's* Profelytes, and to overturn the Foundation of his *Universal, Catholick Church*, built up at *Manchester*, would his Disciples but make this previous Concession, that there is no Heresy in being guided by common Sense, in Matters of Religion; that a Man may be devout, without renouncing his Reason; very *good*, without being very *silly*, and fit for *Heaven*, without being fit for *Bedlam*.

The first Chapter I shall take Notice of in this *new Gospel*, is, the Chapter of *Tradition*. This, our Author looks upon as more sacred and infallible, than the inspired Writings, as appears from his giving it the *Prebeminence* above

(a) This Catechism, is not only said to be wrote by Dr. *Deacon* a Nonjuring Priest or Bishop, and Physician at *Manchester*, but is acknowledg'd as his by his Friends; which justifies my considering him as the Author of it.

bove them. (a) 'Tis entirely foreign to my Purpose, to ransack the Reveries of the Fathers. To seek for unadulterated, sound Learning, and good Sense among them, would be as absurd and fruitless, as to ransack for Jewels in a Dung-hill. 'Tis allow'd, that, even in the early Ages of Christianity, Corruption grew apace in the Church, as the *rankest Weeds* always grow in the richest Soil. However, were it of any considerable importance, it might easily be shewn, that in the second Century, and some time after, there was no Divinity stamp'd upon *Tradition*. " If you are Christians (in the Original, Disciples of the Gospel, says one of the Fathers) " make the Scriptures your Rule; " but if you will talk of unwritten *Traditions*, " what Business have you with us, who pay " no Regards to any Thing, but what is written. (b) We affirm nothing without the Scriptures" (c) saith another, " The holy Scriptures are sufficient to propagate the Truth; " and it is sufficient to believe what is written," is the Language of a Third. (d) But if you would see some more Authorities of this Kind, I refer you to the Margin.

D 2

Such

(a) Of *Traditions* and Scriptures. Cat. p. 34.

(b) *Chrys de Incar. Christi* cont. *Apoll.* Tom. 1. p. 621.

(c) *Clem. Alex. Strom.* l. 6.

(d) *Athan. contr. Gentes et de Incarnat. Christi.*

To the same Purpose. Quæ pertinent ad veram Religionem querendam et tenendam divina Scriptura non tacuit. *August.* Epist. 42. In iis quæ aperte in Scriptura posita sunt, inveniuntur Illa Omnia

Such is the Force of Truth, that it even extorts from *Bellarmino*, the great Champion of *Romish* Infallibility; the following Confession, "All those Things are committed to Writing by the Apostles, which are necessary for all Men, and which they generally preach'd to all." (a) But were all the Fathers to be enlisted into *this Gentleman's* Service, — what would that prove? What, but this, that these *Fathers* of the Church, as some affect to call them, were *mere Children* in Understanding. These *Fathers*, whose Names are so venerable, whose Doctrines are so infallible, and whose Authority is so sacred, — who, or what were they? — They were a Set of *weak*, but one would hope *well-designing* Men, who entertained ten thousand wild and ridiculous

quæ continent Fidem, Moresq; vivendi. *Aug. de Doct. Christi.* l. 2. c. 9. *Bede* describing a venerable Body of antient Christians, says, Tantum ea quæ in Prophetiis, Evangelicis, et Apostolicis Literis, discere poterant, observantes. *Hiji.* l. 3. c. 4. Omnia ea quæ absq; Testimoniis Scripturarum asseruntur, percutiuntur Gladio Dei. *Hieron* in Agge. c. 1. and *P. Gregory* the first says, In hoc Volumine, cuncta quæ edificant, Omnia quæ erudiunt, Scripta continentur. *Homil.* 9. in Ezek. *Gratian* a Benedictine Monk, who lived in the 12th Century, expresses himself to the same Purpose. Si solus Christus audiendus est, non debemus attendere, quid aliquis ante nos faciendum putaverit, sed quid prius, qui ante Omnes est Christus prior fuerit; neque enim hujus Consuetudinem sequi oportet, sed Dei Veritatem, cum dicat sine Causa colunt me, Mandata et Doctrinas Hominum docentes. *Grat. Dist.* c. 8. Veritati consuetudo cedat. — Si Consuetudinem fortassis opponas, advertendum est quod Dominus dicit, ego sum Via Veritas et vita, non dixit ego sum Consuetudo sed veritas.

Gratian Distin. c. 8.

(a) *Bell. de Verb. Dei non Script.* l. 4. c. 11.

ridiculous Fancies, foolish and extravagant Opinions, which they believ'd themselves; and palm'd upon others, who had Credulity enough to *believe* upon *their Authority*, for the Doctrines of Religion. They said, and unsaid the same Things, solemnly contradicted each other; instead of arguing, they allegoriz'd; they rav'd, instead of reasoning; and did all in the *Name of the Lord*. "Whoever," says an ingenious Author, "has seen *Solomon's Temple* allegoriz'd by *John Bunyan*, may find there, a Specimen of the Sagacity and Abilities of the *Fathers*, in explaining of Scripture. According to *John*, there was not a Nail in that Temple but had its Typical Purpose; and every Bason, and Pair of Tongs prefigur'd some great Mystery to come: In short, every Stone, and every Tool in the Temple prophesied. And in all this, the poor *pious Tinker* treads in the Steps of the *Fathers*, without knowing it. As he had *much more Honesty*, and a *more quiet and beneficent Spirit* than any of them; so he had as much Invention, and was full as equal to the Business of Allegory, as the best of them; and his Fancy was not more heated than theirs; and whoever reads his *Pilgrim's Progress*, need only suppose himself reading one of the *brightest Fathers in English*, and he'll make them no ill Compliment; for his Imagination, which was a *very good* one, was

" more

“ more regular and correct than theirs.” These venerable *Fathers*, or if you please, venerable *Mothers*, of your learned Friend’s *Catholick Church*; for these, he assures us, *conceiv’d and brought her forth*,—what absurd Doctrines have they not taught, and inculcated in their Writings?—One of them tells us, that formerly wicked Demons, not known to be such, debauch’d Women, defil’d Boys, and were all this while mistaken for Gods. (a) —*Origen*, one of the wisest among them, had more Charity for the Devil, than your *learned Catechist* has for the Members of the Church of *England*, and *Protestants* of every other Denomination. He believ’d that *the Devil might be saved*; whilst your *Catholick Friend* will dispense Salvation to those only of his own Party and Communion: For he assures us, that *there is no Salvation ordinarily to be obtained by any other*. (b) But if so much Deference be due to some of the Doctrines and Practices of the *Fathers*, why not to all? *Origen*, you’ll remember I call’d him one of the *wisest*, thro’ a mistaken Interpretation of a Text of Scripture, and a frantic, incontinent Zeal, was *literally* made an *Eunuch* for the Kingdom of Heaven. He got himself

(a) For Want of *Greek* Types substitute the following Translation. *Olim mali Dæmones per Spectra apparentes, mulieres stupraverunt, et Pueros imminuerunt, — Dæmones malos esse nosciebant, Deos illos vocarent. Just. p. 10.*

(b) *Cat. p. 162.*

himself castrated for *God's* sake, like the Priests of the *Phrygian* Goddess.

— Phrygio
More, Supervacuam cultris abscindere Carnem (a)

Why, doth not your *learned Friend the Dr.* and his Disciples follow this Example, whilst they pretend so much Devotion to the Fathers, especially as he allows *Matrimony* to be only like *Silver*, but *Continence* like *Gold*, which is much better? But I correct myself; if so, there would be none left to raise up a Seed of *Martyrs*. But whatever Deference, any may pay to the Opinions of the Fathers, we owe a still greater Deference to Truth. The Authority of *St. Cyprian* should be of very little Weight, when it stands in Opposition to the Authority of *Christ Jesus*; and having *Clemens Alexandrinus* on your Side, is nothing at all to the Purpose, whilst common Sense is against you. The Truth is, as a *learned Church Historian* observes, (b) The Church maintained her *Virgin Purity*, in the *Apostle's* Days, and Error

(a) *Juven. Sat. 2.*

(b) *Ecclesia ad hæc usq; tempora instar cujusdam virginis integram atq; incorruptam permansisse: ad huc in obscuro Recessu delitescens, quicunq; rectam prædicationis evangelicæ Regulam depravare niterentur. Sed postquam Sacer Apostolorum Cætus vario Mortis genere extinctus est, efflueratq; jam Ætas Hominum illorum qui Divinam ipsam Sapiëntiam suis Auribus auscultare meruerant: tunc demum exorta est, impii erroris Conspiratio, Fraude et Malitiâ falsorum Doctorum.*

Euseb. Eccl. Hist. lib. 3. c. 32.

Error could at most but skulk about in Corners, when it endeavoured to corrupt pure Christianity; but after the Apostolical Age, all Manner of Error and Imposture, made a rapid Progress, and had a diffusive spread. Return we then to the *Hinge*, upon which this Controversy turns; to that which is the *Sheet Anchor* of our *Author's* Cause. Would you know what new Gospel is the *Mint*, in which he coins all his Superstitions? What should it be, but the Gospel of *Tradition*. The Council of *Trent* (a) requires, that the Oral Traditions of the Church of *Rome*, should be receiv'd with the same Reverence and pious Affection, as a written Revelation.——But your *learned Friend* in his new more enlarged and improved Edition of *Popery*,——not only sets Tradition on a Level with the Scriptures, but by the Precedence he gives it in the Titles to his Lessons, plainly sets it above them. But why doth not our *Catechist* speak out, as a Man of Integrity ought to do, and declare his Sentiments plainly? Why doth he not declare, that the Scriptures are not a sufficient Rule of Faith and Manners; that they do not contain *all that is necessary* to Salvation;——that the Old and New Testament Revelation is of *itself imperfect*, and wants a *supplemental, Traditionary* Revelation, deliver'd by the Mouth of a *Nonjuring Priest*, to mend it? The Reason

(a) *Pari Pietatis Affectu, ac Reverentia Suscipit ac veneratur.*
Conc. Trid. Sess. 4.

Reason is obvious ;—his *Pills* and his *Superstitions*, when gilded o'er, are swallow'd down more glibly ! Were it it not for this, would he not with the Council of *Trent*, (a) devoutly curse all who refuse to receive his *Tradition Bible* ! But then, what must we do, when we find that the *Pope's Catholic Church*, and the *Nonjuror's Catholic Church*, militate against each other, that the *different Sects* in the *Romish Church*, for *Infallibility herself* has her *Sects and Parties*, are much divided in their *Sentiments* as to *Apostolical Tradition*. (b) Thus some *Romanists* plead *Apostolical Tradition*, for the *Use of Incense* ; and others are as peremptory, that it has no such *Apostolical Tradition* to support it. Some pretend *Apostolical Tradition* for the *Pope's Supremacy* ; and this *Apostolical Tradition* is by others as confidently exploded. Some urge, *infallibly* be sure, *Apostolical Tradition* for offering the *Sacrifice of Mass* for *Souls in Purgatory* ; and this same *Apostolical Tradition* is by others *as infallibly* rejected. Nay, which is more, the *Asian Churches* alledg'd *Apostolical Tradition* for observing *Easter*, in Imitation of the *Jewish Passover*, on the 14th Day of the Moon ; the *Western Churches* produc'd *Apostolical Tradition* against it.

E

Each

(a) Si quis Traditiones—contempserit, Anathema sit.

Conc. Trid. Sess. 4.

(b) Nulla Religionis Secta easdem observat Cereemonias, licet eandem de Deo Sententiam amplectatur : Etenim qui ejusdam sunt Fidei, iisdem in Ritibus inter se dissentiunt.

Secr. Hist. Eccle. 1. 5.

Each Party in this Case pleaded Apostolical Tradition, to sanctify their Rage, and consecrate their Dissentions, till at last in the 4th Century, the *Nicene* Council put it to the Vote, which *Apostolical* Tradition was *most Apostolical* of the two, and determined it in Favour of the *Western* Churches. Now, if it be ask'd, what must a Man do amidst the *Contrasts* of *Infallibility* in different Churches, and amidst the Clashings of *Apostolical Tradition*? Why, he must do as well as he can. He must believe the *Pope's* Church *Infallibility* to be in the *Right* when he is at *Rome*, and the *Doctor's* Church *Infallibility* to be in the *Right* when he is at *Manchester*, and then he is sure to be in the *Right* in *both* Places. Now, who can doubt of the *Infallibility* of Tradition, when its Evidence is so plain, and indisputable in Matters that the Church determines to be of the last Importance, as we have now shewn it to be? Your *learned Friend's* Patients, would they not, when their Lives are in *imminent* Danger, think it sufficient that He should chase away *Death* from their *Bodies*, as He drives away the *Devil* from their *Souls*, with a mere *Oral Prescription*? Would not his Heirs think it sufficient, that they have an *Oral Title* to their Estates? And would not the World be *as wise*, as it is now likely to be, had his *Catechism* been handed down to Mankind only by the Medium of *Oral Tradition*? —Beyond all Manner of doubt it would!

An unanswerable Argument in his Service!
'Tis Demonstration itself, and what would
your *Ranting Fanatics* have more!

I should be glad, if your *learned Friend* the *Catechist*, would inform me, — he'll easily learn it from the Gospel of Tradition, how many of the *Faithful*, that is, how many *Nonjurors* there were at *Manchester* in 1688, that refused Allegiance to King *William*? If Tradition be a sure Guide to go by, when its Doctrines are transmitted down thro' a *long Succession* of Ages, much more must it be infallible in its Testimony, in Relation to Affairs transacted in the *present* Age. If we may rely upon it's Authority, as to what was practis'd or believ'd 1700 Years ago, much more will it inform us as, to the determinate Number of *Nonjurors* in *Manchester*, in 1688! I do not know of any *written* Records that has transmitted down to us this important Piece of Historical Knowledge. — Now to know what was the State of your *Friend's Catholic* Church, in a Time of *general Apostacy* and Defection, is certainly a Point of Religion, a Point of very great Importance too; and upon your *Friend's* Principles, worthy of the peculiar Interposition of Heaven. — If you have no *written* Records to produce, — undoubtedly you can supply the Want of them in this Case, from the Gospel of *unwritten* Tradition! What are *new Gospels* or *new Fashions* for, if they do not supply the

Defects and Imperfections of those old exploded *Cast-away Gospels* and *Fashions*, that were in vogue before them?—Your *learned Friend* the *Catechist*, who 'tis presum'd must be well vers'd in *Hippocrates's* Writings, yet would indisputably allow, that he had Authority sufficient to believe, that *Hippocrates* was no—Physician, if it was but handed down to him by Tradition, that his *Grandmother*, *Great Grandmother*, and *Great Great Grandmother* believ'd so before him. The Miracle of *Loretto*, and you know what a *sweet Penny* that Miracle brings in to the *Priests*, is built upon as strong a Foundation. A certain Countryman recollected, that his Grandfather once told him, that his Great Great Grandfather saw Angels convey *Santa Casa*, the Blessed Virgin's House, over the Sea, to *Loretto*, when he was a Boy, and at Work in the Fields. (a)

I might proceed to observe, that the Religion of Tradition is so far from being subservient to, that it is quite destructive of the Religion of Virtue and Goodness.—That it only teaches Men to rely on a *Tinsel* Sanctity, instead of *Sterling* Piety and Devotion,—that it answers no other End, than to make good *Churchmen*, without being good *Men*; and that instead of *reforming* the World, it *improves* and *multiplies* its Corruptions;—that a Man may put on a
white

(a) Laffels, apud Harris's Collection of Voyages, Tom. 2.

white Garment, and at the same Time wear a *black* Conscience; that he may feed upon *Honey*, and yet be in the *Gall* of Bitterness still! And that he may have the Devil *fir'd away from his Soul*, and yet be afterwards *more a Child of Hell* than before!

I might further urge, that if the Religion of Tradition had been of any real Importance it would have been committed to Writing, either by the Apostles, or some of their Immediate Successors, in order to preserve it entire and free from all sophisticated Mixture. Are not the Decrees of our Courts of Justice, the Experiments made in Natural Philosophy, and the History of Diseases of the human Body all committed to Writing, in order to perpetuate the Knowledge of them among Mankind? Strange, that none of the Apostolical *Colledge* had the Benevolence or Publick Spiritedness, to do as much in Regard to this Religion of Tradition, had a Standing Revelation been imperfect or insufficient without it! So much for the *Authority* of the *Gospel* of Tradition. Now for some of its *Doctrines*: I shall specify but a few. It would be an *Affront* upon the Understandings of my Readers to specify many.

Let us begin with the *Church*. The *Church*, says our *Catechist*, “ is the Assembly of the Faithful,
 “ that is, of those who profess to serve the true
 “ God according to the true Religion which he
 “ himself hath taught, and which they have learn-
 “ ed

“ ed from their *Forefathers*, and preserv’d *faith-*
 “ *fully* without Alteration.” (a) The Religion of
 this *One, holy, Catholic and Apostolic Church*,
 you may find in the *Breviaries, Rituals, and*
Missals of Rome, but no where so *compleat-*
ly as in our *Doct̃or’s* new System, built up-
 on the Rock of Tradition. Those who sepa-
 rate from this Church, as the far greatest
 Part of Mankind do, — the *Lord* have Mer-
 cy upon them, for the *Priest* has none.---
 They are *Heretics* and *Schismatics* in his Es-
 teem. (b) Out of this *pure Church* that *damns*
 the *greatest* Part of the World for Consci-
 ence Sake, *Salvation is not ordinarily to be*
obtain’d. But why said I, the *Lord* have
 Mercy upon them? It seems *God* cannot save
 them if he *would*, and the *Priest* will not
 save them if he *can*: Who then would
 not be a Member of this *damning, heriticat-*
ing Church? Who would not fall into the
 Hands of the *Doct̃or*, rather than into the
 Hands of the *Devil*? But would you ask,
 who are the Members of this Church, or
 this *Assembly of the Faithful*, who profess to
 serve the *true God*? Our *learned Catechist* an-
 swers, its Members are “ *God the Father, Son,*
 “ *and Holy Ghost.*” These are *three* of the Per-
 sons, *that profess to serve the true God*. Item, “ All
 “ the *blessed Angels* and all the holy Men and Be-
 “ lievers that *have been* in the World ;” these too
 “ are Members of the Church : — All the holy
 “ Men

“ Men and Believers that *ever shall be* in the “ World.” These too *are* Members of the *One, holy, Catholic, Apostolic Church*. (a) But as to *You* Members of the Church of *England*; as to *You* Protestants of all Denominations; *You* have heard your Doom! Hear again, and tremble! *You* are in our *Catechist's* Account *Heretics* and *Schismatics* from his Church, and *ordinarily* that is, unless you purchase it extravagantly dear, *there is no Salvation for you!* Unless you give your Conscience and your Understanding to the *Priest*, your Estates to the *Church*, and your Children to the *Parish*, this *Gentleman* will not upon any cheaper Terms hire out his Salvation to you: Whatever Friendship *Jacobites* may express for *Nonjurors*, *sincerely* I doubt not at all, yet let those *Jacobites* who call themselves Members of the Church of *England*, know that the *Nonjurors* look upon them to be all Heirs of Destruction. *Episcopal* Baptism as practis'd by the Church of *England*, our Author calls an *heretical* Administration. (b) The Ordination of the Church of *England*, he likewise treats as an *heretical Schismatical* Administration. (c) *Countrymen* and *Fellow-Protestants*, you know what Judgment the Church of *Rome*, most of whose Superstitions and Extravagancies our Author adopts and *improves* upon; you know what Judgment she passes upon *Heretics*,—
There

There is no Faith to be kept with *Heretics*. There is no more Sin in killing of *Heretics*, than there is in killing of *Dogs*. — These are *her Sacred* Maxims. *Hemp* and *Heretics* are the Aversion of all good *Catholics*, — unless it be Rebellion *Hemp*, that has a Crown of Martyrdom to *consecrate* and *bless* it.

In the famous Council of *Lateran*, conven'd by Pope *Innocent* the Third, Ann. 1215, it was ordained; that all Secular Powers should oblige themselves to exterminate all *Herefy* out of their Dominions, and in Default thereof, such Secular Powers to be excommunicated, and their Subjects to be absolved *from* their Allegiance. (a) Here we have a glaring Instance of the Spirit of your *Friend's Mother Church*, and the Spirit of the *Daughter* if it be *improv'd*, doth not in the least appear to be *improv'd* for the better. --- The Decrees of this Council, were not the Acts of a few, despicable, *unauthorized Ecclesiastics*, but the Determinations of one of the greatest *Ecclesiastical Conventions* in the World. It consisted of the Ambassadors of most Sovereign Princes, the Patriarchs of *Jerusalem*

(a) Potestates Seculares perpetuæ vel temporales jurare tenentur universos Hæreticos ab Ecclesia damnatos, pro viribus exterminare, et temporalis Dominus non purgans terram suam Hæreticis, excommunicatur, et si persisterit in excommunicatione per Annum, nuntiatur Papæ, qui fideles ejus a Juramento absolvet et ejus Terram Fidelibus exponet.

rusalem and *Constantinople* in Person, the Patriarchs of *Alexandria* and *Antioch* in their Representatives, 71 *Archbishops*, 340 *Bishops*, and 800 *Abbots* or *Priors*. A goodly Herd of ghostly Cattle! but better *fed* than *taught*! or it had never been decreed in such an illustrious Assembly, that all Secular Princes should upon Oath be obliged to exterminate Heresy and Heretics out of their Territories, under Pain of being treated, in Case of Disobedience as the *worst Heretics* themselves. — This is the Spirit, these are the Features of that *holy, Catholic, and Apostolic Church* that our *learned Catechist* would establish. What a solemn Absurdity is it for any Members of the Church of *England*, — A Church that is the *Bulwark* of the Reformation, to mourn for the Establishment of a *Tyrant* on the *British* Throne, which would bring the Establishment of this *barbarous, blood-thirsty, and butchering* Religion with him! For *Protestants* too, to plead *Conscience* for introducing a Scheme of Slavery and Superstition, that would do all that it can to exterminate the very *Name* of *Protestantism* from the Face of the Earth! — Are these Men's *Consciences*, or their *Heads* the more *soft* and *tender*?

Proceed we to some other Parts of this new System of *devout Rant*, and *spiritual Quackery*, extracted out of the *new Gospel* of Tradition. Here the good Protestant may have

Sacraments by *Wholesale*, Sacraments dealt out by the *Dozen*. Amongst these, *Exorcism* must not be pass'd over in Silence. *Exorcism*, what is that? 'Tis blowing in the Face of the Infant or adult Person baptiz'd; signing him with the Sign of the Cross, and using Authoritative Words to drive away the Devil. (a) Unhappy Infants that come out of their Maker's own Hands, possess'd with the Devil! More unhappy Protestants, that for Want of *Exorcism* must be Devil-rid all the Days of their Lives! by a poor contemptible Devil, that is to be blown and banished out of his Dominions, by the Breath of a *Nonjuring Priest*! But what if he should prove to be a sturdy resolute Devil, that is not to be Fly-blown out of his Empire?—What must the Priest do then? Be it so. — *Exorcism*, not only drives, but fires away the Evil Spirit! (b) Right! It seems, a burnt Devil like a burnt Child dreads the Fire! A Man would no more commit a Rape upon his Countenance, than he would commit a Rape upon the Fair. You must allow me then Sir, to be a little ludicrous upon proper Occasions. A little while ago, a Party of your Highland Friends were oblig'd to take up with Accommodations at an Inn, in an Apartment which they were told was haunted; on this Occasion, they ordered Plenty of

Liquor

Liquor, Tobacco, and every Thing else into the Room that was necessary to shield them from the Devil. Here they regaled themselves very freely. A *sorry Fellow* belonging to the House, who was the *Devil* that haunted it, came in the Dead of the Night stalking in Chains, and personating an Apparition. The *Highland Posse* were all got asleep over their Cups, one only excepted. *His* Spirits being elated with Mirth and Wine, he receives his new Guest very civilly thus, “ Your humble
 “ Servant *Mr. De’el*; pray sit down good *Mr.*
 “ *De’el*; smoak a Pipe with us; here’s a Pipe as
 “ *black* as your *Honour, Mr. De’el*,—— you are
 “ extremely welcome, —— I never had the Dis-
 “ tinction shewn me of your Company before.” The *Fellow* more amaz’d at the *Highlander*, than the *Highlander* was at the *Devil*, retires in great Confusion. Hereupon the *Highland Hero* awakes his Neighbour; *Sawney* the *De’el* has been here,—— and what then, cries *Sawney*, yawning; —— why says the Hero, I *confoowted* him fairly with a *Text* of *Scripture*; I ask’d him to smoak a Pipe, and the *De’el* could neither stand Fire, nor Smoak. Now Sir, pray tell me what Gospel did the *Highlander* find this *Text* of *Scripture* in, unless he met with it, when upon his Expedition thro’ *Manchester*, in *Dr. Paracelsus’s new Gospel*, that *fires away* the Devil from the Soul? It must be so, beyond all Question. *St. Dun-*

stan, of old, play'd some very bold Pranks with the *Devil* of the same Nature with this. The *Devil* having long tempted, but still tempted him in vain! at last thought of an Expedient which he promis'd could not fail. He assumes the Appearance of a *fine Lady*, and in that Shape renews the Temptation: And you know *Sir* he must be a *Saint* indeed! *more* than a *Saint*! He must be an Angel, divested of *Flesh* and *Blood*, that can resist the Attractions of those sweet Charmers! However *Dunstan* was even invulnerable and unconquerable by these. *Unnatural* as he was, he took the *fair Devil* by the Nose with a Pair of red hot Pincers, and led *her*, or *him*, whatever Gender you give it, round, round and round again about the Room, till the *Devil* was ready to swoon away, and roar'd out in great Agony and Anguish. (a) *Poor Devil*, well he might, to be led thus by the *Nose*!

Our Authors *firing away the Devil from the Soul*, being a *Preface* to Baptism, and one of his solemn Seasons for the Administration of Baptism being on *Easter Eve*, would induce one to believe, that in this, as well as in many Instances more --- he has a secret Allusion to a *superstitious Imposture* transacted on the *same Day*, and for the *same Purpose*, viz. driving a

way

way the Devil, by the Greek and Armenian Priests. The Farce (or the Miracle as they express it) is call'd, that of the *holy Fire*. It is pretended, that on *Easter Eve*, a miraculous Flame descends from Heaven into the holy Sepulchre, and kindles all the Lamps and Candles there, which in the Presence of the *Turks* and other Witnesses, had, for the Display of the Miracle, been previously extinguished. This *devout Forgery* is carry'd on by the *Greek Patriarch of Jerusalem*, the *Armenian Patriarch* of the same, and the *Coptish Bishop*. Thevenot says, the *Turks* saw through the Cheat and would have prevented it for the future, but the Patriarchs represented they could not pay them as much Money as they did, if the *Profit* of the *holy Fire* was taken away; and thereupon the *Turks* agreed to let them continue the Juggle. The Purport of my *Author's* (a) Account of it, is as follows. — Coming to the Church of the holy Sepulchre, we found it crouded with a distracted Mob, making hideous Clamours, violently running to and fro, crying out *Huia*, — a Word emphatically expressive that theirs is the true Religion. Their Heads being grown vertiginous, and their Zeal enflamed into Phrenzy, they acted a thousand antic Extravagancies, in ten thousand more, as antic and extravagant Postures. Some-

times

times they dragg'd each other round the Floor, and sometimes march'd around in Mock-State upon each others Shoulders. Sometimes they play'd the Part of Tumblers on a Stage, and sometimes plac'd Men with their Heads and Heels inverted, in such Attitudes as most indecently expos'd what *Nature* veils. When the Procession begun, they marched thrice round the holy Sepulchre, with Standards, Streamers, Crucifixes, embroider'd Habits, and all the Furbery Superstition could invent or furnish. The *Greeks* went first, and the *Armenians* followed after. Presently a Dove (not an Emblem of *Innocence* neither, but one properly train'd for the Service) flutter'd into the *Cupola* over the Sepulchre, which was received with Shouts of Joy by the frantic Throng, believing it to be a *visible Descent* of the *Holy Ghost*. The Procession being ended, the Ecclesiastics mentioned above, advanc'd with solemn Mien and most reverend Pace towards the Sepulchre, the Doors whereof had been sealed up when the Lights were extinguished, under *Pretence* of guarding against all Imposture. These Doors being now unsealed, no sooner had the Priests enter'd in, but they shut them again and allowed Admission to none but — themselves. The Acclamations of the People grew louder and louder, as the Miracle was expected to be drawing near its Crisis. Every one rush'd eagerly towards the Sepulchre to meet the Priests

as they came out of it, with the holy Fire in their Hands ; ambitious who should be the first in lighting their Tapers at the *celestial Flame*. The *Miracle-mongers*, saith my Author, “ had “ not been above a Minute in the holy Sepulchre when the Glimmering of the holy “ Fire was seen, or imagin’d to be seen thro’ “ some Chinks of the Door, and certainly “ *Bedlam* itself, never saw such an unruly “ Transport as was produc’d in the Mob “ at this Sight. — Then came out the “ Priests with blazing Torches in their Hands, “ which they held up at the Door of the “ Sepulchre, while the People throng’d about “ with inexpressible Ardour, every one striving to obtain a Part of the first and purest Flame,” believing that to have most wonder-working Virtues to attend it. The *Turks* in the mean Time that were set as Guards at the Door, “ with huge Clubs laid “ them on without Mercy ; but all this could “ not repel them, the Excess of their Transport making them insensible of Pain. Those “ that got the Fire, immediately apply’d it to “ their Beards, Faces and Bosoms, pretending “ that it would not burn like an earthly “ Flame ; but I plainly saw, none of them could “ endure this Experiment long enough to make “ good that Pretension. Innumerable Tapers “ were soon lighted ; the whole Church and “ Galleries and every Place seem’d instantly

“ to be in a Flame, and with this Illuminati-
 “ on the Ceremony ended.--- They within
 “ the Sepulchre, perform’d their Part with
 “ great Quickness and Dexterity.— ’Tis the
 “ deplorable Unhappiness of their *Priests*, that
 “ having acted the *Cheat* so long already,
 “ they are forc’d now to stand to it, for
 “ fear of endangering the Apostacy of the
 “ People.— After the Rout was over, we
 “ saw several People gather’d about the Stone
 “ of Unction, who having got a good Store
 “ of Candles lighted by the Holy Fire, were
 “ employed in daubing Pieces of Linnen with
 “ the Wicks of them and the melting Wax;
 “ which Pieces of Linnen were designed for
 “ Winding Sheets; it being the Opinion of
 “ these poor People, that if they can but have
 “ the Happiness of being *buried in a Shroud*,
 “ *smutted with this Celestial Fire*, it will cer-
 “ *tainly secure* them from the *Flames of Hell*.”
 Now as our *learned Author’s Exorcism*, is to
 be practis’d on the same Day with this scan-
 dalous Imposture, practis’d by the *Greek* and
Armenian Priests, and as the Fire of the holy
 Sepulchre is deemed by their superstitious De-
 votees to be a *Preservative* from the Flame of
 Hell; — further, as our *learned Catechist*
 doth adopt many other of their ridiculous Rites,
 ’tis probable, to say no more, that if his
 Church was once established here, we should
 have this Miracle of the Holy Fire *transplanted*
 into

into *Britain* — as an infallible Method whereby to *preserve from the Flames of Hell*, or, in our *Author's* Phrase, to *drive away the Evil Spirit*. If the *Devil* be *driven away* soon enough to rescue the Sinner from eternal Perdition, 'tis not quite so material whether it be done at *Baptism* or at *Burial*. All that can be said, is, that the longer your *holy, Catholic and Apostolic Priest* has him in Play, the better Chance he has of making a good Penny of Satan. But perhaps He may understand how to make a good Penny of Satan without requiring his personal Attendance. — If so, I can but think, upon the whole, that our *Author* has the Advantage of the *Greek and Armenian Priests*, and that the sooner the *Devil* is *fir'd away* the better!

Another remarkable Kind of *Exorcism*, (for I am upon a copious Subject) is one made Use of by the *Jesuits* to sanctify *Regicides*, and consecrate the Assassination of Princes. This I am the more inclined to give you, as 'tis not improbable, but something of the Kind was practis'd upon the Rebel Herd at *Manchester*, before they inlisted under the Banner of Rebellion, with a Design to *murder* our Royal Sovereign, his Family, our Constitution, our Religion, our Liberties, all together. 'Tis extracted out of a Process printed at *Delft*, by *John Andrew*, and runs thus in the *Author* from whom I transcribe it. “ The Per-

“ son persuaded by the *Jesuits* to assassinate ei-
 “ ther a King or a Prince, is brought by them
 “ into a secret Chappel, where they have pre-
 “ pared upon an Altar a great Dagger wrapt
 “ up in Linnen Cloth, together with an *Ag-*
 “ *nus Dei* : Drawing it out of the Sheath they
 “ besprinkle it with Holy Water, and fasten
 “ to the Hilt several consecrated Beads of Co-
 “ ral, pronouncing this Indulgence ; that as
 “ many Blows as the Murderer shall give with
 “ it to the Prince, he shall deliver so many
 “ Souls from *Purgatory*. After this Ceremo-
 “ ny, they put the Dagger into the Paricide’s
 “ Hand, and recommend it to him thus :
 “ Thou chosen Son of God, take the Sword
 “ of *Jepthe*, the Sword of *Sampson*, the Sword
 “ of *David* wherewith he cut off the Head of
 “ *Goliath*, the Sword of *Gideon*, the Sword of
 “ *Judith*, the Sword of the *Maccabees*, the
 “ Sword of Pope *Julius* the Second, where-
 “ with he cut off the Lives of several Princes his
 “ Enemies ; filling whole Cities with Slaugh-
 “ ter and Blood : Go, and let Prudence go a-
 “ long with thy Courage. Let God give new
 “ Strength to thy Arm. After which, they
 “ fall down on their Knees, and the Superior
 “ of the *Jesuits* pronounces the following Ex-
 “ orcism : Come ye Cherubims, ye Seraphims,
 “ Thrones and Powers ; come ye Holy Angels
 “ and fill up this blessed Vessel (i. e. the
 “ execrable Parricide) with an immortal Glo-

“ ry. Do ye present him every Day with the
 “ Crown of the blessed Virgin *Mary*, of the
 “ holy Patriarchs and Martyrs. We do not
 “ look upon him now as one of ours, but as
 “ one belonging to you. And thou O God
 “ who art terrible and invincible, and hast
 “ inspir’d him in Prayer and Meditation, to
 “ kill the *Tyrant and Heretic*, for to give
 “ his Crown to a *Catholic King*; comfort we
 “ beseech thee, the Heart of him whom we
 “ have *consecrated* for this Office. Strengthen
 “ his Arm that he may execute his Enter-
 “ terprize. Cloath him with the Armour of
 “ thy Divine Power, that having perform’d his
 “ Design, he may escape the Hands of those
 “ who shall go in Pursuit of him, Give
 “ him Wings that his holy Members may fly
 “ away from the Power of *impious Heretics*,
 “ Replenish his Soul with Joy, Comfort and
 “ Light, by which his Body having banished
 “ all Fear, may be upheld and animated in
 “ the Midst of Dangers and Torments. This
 “ *Exorcism* being ended, they bring the Par-
 “ ricide before another Altar, whereto hangs an
 “ Image of *James Clement*, a *Dominican Fryar*,
 “ who with a venomous Knife kill’d King
 “ *Henry the third*. This Image is surrounded
 “ with Angels who protect and bring him to
 “ Heaven. The *Jesuits* shew it him, and
 “ put afterwards a Crown upon his Head
 “ saying, Lord regard here the Arm and the

“ Executor of thy Justice : Let all the Saints
 “ arise, bow and yield to him the most ho-
 “ nourable Place amongst them. Afterwards
 “ he is permitted to speak to none but to *four*
 “ *Jesuits* deputed to keep him Company.
 “ They are not wanting to tell him oft that
 “ they perceive a Divine Light that surrounds
 “ him, and is the Cause why they bow
 “ to him, kiss his Hands and Feet, and con-
 “ sider him no more as a Man but as a Saint ;
 “ nay they make a Shew as if they envy’d
 “ the great Honour and Glory attending him,
 “ and say sighing, Oh ! that God had been
 “ pleased to make Choice of us instead of
 “ you, and given us so much Grace, that as
 “ you we might be translated into Heaven
 “ without going into *Purgatory*.” (a) Here ends
 the solemn Farce.

I must not omit, for the Sake of my *Protes-*
tant Reader, the History of one *Exorcism* more.
 Prince *Christopher* of the Family of the *Dukes*
of Ratzeil being a great Devotee to the See
 of *Rome*, and extravagantly fond of *Romish*
Trinckets and Superstitions, waited on the
Pope to kiss his *Holiness's* Feet. On this Oc-
 casion, his *Holiness* presented him with a Box
 of *Reliques* as an Acknowledgment of his Do-
 cility and Obedience to the *holy See*. Upon
 the Prince's Return Home, the *Reliques* grew
 into

into great Reputation, and he became famous over all the Country. Hereupon some *Monks* came to him, pretending they had a Man under their Care possess'd with a *Devil*, which with all their holy Feats and Zeal they had not been able to *ferret* out of him. They therefore solicited the Prince for his Reliques, to try whether they were powerful enough to eject this obstinate *Devil*, to which he readily consented. The Reliques being apply'd with the usual Solemnity and Devotion, the *Devil* soon made it appear, that their Virtue was too powerful for him to withstand it. With all the Distortion of Features, Grimace, and Gnashing of Teeth usual on the like Occasions, he quitted Possession. The People present, cried a *Miracle*, a *Miracle*, and the Prince exalts God, and was himself exalted *beyond Measure*, for the sacred wonder-working Treasure wherewith he was entrusted.

Some Time after, the Prince with great Zeal and Eloquence, was displaying the blessed Efficacy of his Reliques, one of his Gentlemen present, betray'd his Disbelief of what he said, both by the Manner of his Action and his Smile. Being questioned about it (after a solemn Promise of Forgiveness) he ingenuously confess'd, that in their Return from *Rome*, he had unfortunately lost the Box of Reliques presented to his *Higness* by the *holy Father*; and to prevent the Storm of Displeasure he dreaded

dreaded in Consequence of it, he had ordered another Box to be made as like it as he could. This, *said he*, I fill'd with *rotten Bones* and other such *venerable Trinckets*; and this, *adds he*, is the Box of Reliques that your *Monks* and *Priests* work Miracles with.

The Prince no Doubt equally amaz'd and confounded at the Discovery, next Morning sent to the Fathers, enquiring if they had any other possess'd Person that he might contribute to the Restoration of, by the Mediation of his Reliques. Imagining they were playing upon his Superstition still, they were not at a Loss where to find a proper Person, to repeat the same Kind of Farce as had been acted before. The Prince required that the possess'd Person might be exorcis'd in his Presence. But the *Devil* he was possess'd with, had Instructions what Game to play, and prov'd to be a *sturdy Devil*, that would not relinquish his Tenure. The *Monks* being ordered to retire, the Prince delivered over the possess'd Person to the Hands of a *more honest*, tho' *less spiritual* Kind of *Exorcists* — some *Tartars* that belong'd to his *Highness's* Stable. These were authoriz'd to scourge and discipline him, till he should confess the Imposture. The *Demoniac* by his horrible Grimaces and Gestures would gladly have conceal'd the Fraud, and sanctify'd the Collusion. But the *Tartars* renewing their Discipline, the *poor Devil* could not stand

Proof

Proof against the Violence of their Rage and Fury. Without the Help either of *Reliques*, or of *holy Water*, the Man was dispossessed. He confess'd the Cheat, and ask'd the Prince's Pardon for the Part he had acted in it.

The *holy Monks and Priests* were next sent for, who were as yet wholly ignorant of what had happen'd. When they came, the restored *Demoniac* prostrated himself in Sight of them at the Prince's Feet, acknowledg'd that a wicked Confederacy with the *Monks* was the *only Devil* that possess'd him, and that he *never had* been possess'd with any other. At first these good Men, who have always been more busy, as well as more successful in *casting in* any *Devil* of Superstition, than in *casting out* any other, would have persuaded the Prince, that this was only the Language of the *Devil*, who made Use of the Man's Organs of Speech with a View to deceive them. But the Prince *saitb my Author*, calling for his *Tartars* to exorcise another *Devil*, the *Father of Lies*, out of them too, they soon relented and confess'd the Cheat, but urg'd that it was a *pious* Fraud, and done with a *good* Intention, to check the Progress of Heresy in that Country. This was in the Year 1654. Hereupon the Prince became a Profelyte and a Patron to the reform'd Religion. (a) I

(a) Archbishop *Wake's* Defence against the *Exceptions* of the Bishop of *Meaux*, 2d. Part, p. 196, 7.

I shall no doubt be *gravely told* upon this Head, that *Exorcism* was established by the Council of *Carthage*. (a) But I ask upon what Foundation? Evidently upon no other than this; — that the miraculous Power given by our Saviour to his Disciples, to dispossess Evil Spirits, or to cast out Diseases, for it probably meant no more, was to be a standing Gift in the Church. *Casting out of Devils* they turned into *Allegory* and *Figure*, to set forth the moral Effects of the Christian Dispensation, in casting out Men's Lusts and Corruptions. This was the Origin of the Practice, and as the Practice grew those superstitious Rights, so gravely ridiculous, grew with it. Pity but we could exorcise away the *Devil* of Superstition, which is the most difficult to be dispossessed out of some Men's Souls, of all others. The Name of this Species of Devils is *Legion*, for read your *learned Friend's Catechism*, and you'll find them to be *very many*.

'Tis recorded among the *Papists*, that *St. Grat*, a Saint of great Eminence and Distinction, *exorcis'd* away all the Rats found in the County of *Aost*, and three Miles round it. Now 'tis a Tradition, that Rats, like false Friends, fly from you when Danger approaches, and desert the Ship that leans, or the House that is ready to tumble. The young *Chevalier*

lier 'tis said, complained bitterly during the Course of his *English* Expedition, of some *political* Rats that had long drank and swore in his Service, that had fought many Campaigns for him over the Bottle; but when he invited them to join his Standard, and make the Campaign of Danger, they all fled away and forsook him. Now as your *learned Friend* can initiate you into all the Mysteries of *Exorcism*, what think you, if you should be rewarded for your distinguished Zeal, with the Post of *Rat-catcher General* to his R--y--l H--gh--s? But I only mention this *en passant*, as a Hint that may be of Service.

Before I dismiss this Subject, it may not be improper to take Notice, that when the *Catechumen* is going to receive *Exorcism*, he is not at first admitted into the Church, but to stand at the Door or somewhere near it, (a) till his Professions have been examined and approved of by the spiritual *Commissary-General of the Musters*. This done, the holy *Conjuration* begins; the *Evil Spirit* is fir'd out of the Soul, a Terror is cast upon him, and he flies from his Possession, (b) and becomes a poor *Bankrupt Devil*. Could not our *learned Author*, instead of firing away his Devil, suffocate him as one would a Nest of Hornets? — Then we should never be plagued with him any more: — But I re-

H

collect

(a) Cat. p. 227.

(b) Cat. p. 227.

collect myself and ask this *Gentleman's* Pardon. I had not duly consider'd the Constitution of his *Catholic Church*. A *Bankrupt Devil* makes a *rich Priesthood*, but a *suffocated Devil* would make a *Bankrupt Priest*.

Our *learned Author* having already form'd two different Attacks upon the Enemy, and both *driven away the Devil*, and *sir'd him* from the Soul; next he acts the Part of an *Ecclesiastical Man-Midwife*, and *delivers* you from *Satan*. And now it is, and not before, that you are admitted into the Privilege of entering God's House. — *The Priest takes the Catechumen by the right Hand, (a) and brings him into the Church, leading him into the Baptistry or Place where he is to be baptiz'd, and praying that God would receive him into his holy Household and keep him in the same.* Being thus admitted into the Church, he must *renounce the Devil towards the West*, because that being directly opposite to the East, the Place of Light, doth symbolically represent the Prince of Darkness whom he renounces, and this he is to do like a true Ecclesiastical Prize-fighter, with his Hands stretch'd out, and in Defiance of the Devil. — He is likewise to perform some other devout Pranks with his Face towards the East, with his Hands and Eyes lifted up towards Heaven. He looks towards the East, because as soon as he
has

has renounced the Devil, the Paradise of God which was planted in the East, and out of which our first Parent was banished, is now open to him, and his turning about from the West to the East is a Symbol of this. Besides the East, or the rising Sun, is an Emblem of the Sun of Righteousness, to whom the Catechumen is now turned from Satan, — and the Design of our spiritual Merry-Andrew in all this is, — would you have thought it? to make Men sensible of the Nature of the Christian Religion. (a) But what if our Catechumen, whilst he is associating with Christ with his Face towards the East, should be turning his Back upon Paradise? Your learned Friend has not thought fit to instruct us where Paradise stood. Some of his adored Fathers will not allow it to have had any local Situation at all, --- but explain away the whole History into *Allegory* and *Figure*. Others plac'd it in the third Heaven, and the *Mahommedans* place it in the 7th. Some of the Fathers plac'd it in the middle Region of the Air, above the Earth, under the Earth, in some hidden Recess not to be discovered by us, in the Tract possess'd at present by the *Caspian* Sea, under the *Artic Pole*, and under the *Equator*. Some have discovered it in *Asia*, some in *Africa*, some in *Europe*, *America*, in *Tartary*, upon the Banks of the *Danube*, and the *Ganges*. Others we are told have discovered it

(a) Cat. p. 228.

in the Isle of *Ceylon*, in *Persia*, in *Armenia*, in *Mesopotamia*, in *Chaldea*, in *Arabia*, in *Palestine*, in *Syria*, about the Mountains of *Libanus* and *Antilibanus*, near the City of *Damascus* and *Tripoly*, in *Æthiopia*, and which will doubtless be thought as strange in *Sweden*, --- or which is stranger still, in the World in the *Moon*. (a) Now what signifies believing in Christ towards the *East*, as an Emblem of Paradise, if your *learned Catechist* cannot tell us where Paradise lay. He'll tell me it was *East* of *Judea*. Be it so. --- But please *Sir* to instruct your *most learned Friend*, that the same Place may be *East* of one Country and *West* of another. If Paradise be *East* of *Judea*, 'tis *West* of *Persia*. It follows then, that if all Men should make their Vows to God, facing towards Paradise, which is our *Author's* Intention, when he directs you to face towards the *East*, in different Countries they must face different and opposite Ways, and what then becomes of his *Symbol* Worship? But is not the whole Earth the *Lord's*, or doth He keep his Court only in one *particular* Corner of the Globe? Are you, in your solemn Devotions, to mind which Way the *Wind* blows, lest if it should be in a wrong *Quarter*, it should obstruct the *wasting* of your Addresses to the Almighty's Throne! --- Your *learned Friend* no Doubt will assert roundly,

that

(a) Vid. Univ. Hist. Vol. 1st.

that God is not God of the *West*; for how should he, when the *West* is the *Symbol of the Devil*. What a pitiful Case then are we in, in these *Western Nations*, where all but the *Priests who are God's Representatives*, (a) must in some Sort be the *Representatives of the Devil*: At least, if the *West* be the *Devil's Image*, as our *learned Author* assures us it is, must not the *Inhabitants of the West* be the *Image of the Devil's Subjects*? But why after all, so much wheeling about to the Left and to the Right, and to the Left and the Right again, whereby a *Catholic Saint's Exercise* becomes more difficult than a *Soldier's*? Pity but these *Symbol Religionists*, would now and then look towards *Golgotha* in their Devotions; would it not exhibit their own Likeness, under the *Symbol of the Place of Skulls*?

I shall be possibly told, that the Church of *England*, a Church which I have confess'd to be a Bulwark to the Reformation, adopts the very Practice I have been decrying, of bowing towards the *East*, tho' not of renouncing the *Devil* towards the *West*, in her Devotions. I answer; whatever some *overgrown Zealots* may practise, I cannot learn from the *Canons or Rubrics of the Church of England*, that this Practice is any Part of her Constitution. 'Tis only a *Corruption* of her Worship, and as it is no where prescrib'd in the *Book of Common Prayer*, is *forbidden* to be us'd in divine Service

vice, by an exprefs *Statute* of 1st of *Elizabeth*, c. 2. which enacts, that *no other Rite or Ceremony* shall be us'd in Time of divine Service, or Sacraments, than those *prescrib'd* in the Book of *Common Prayer*, under Pain of Imprisonment, and other Penalties and Forfeitures therein mention'd.

Tho' our *learned Doctor*, has both driven and fir'd the Devil from his *Spiritual Patient*, and deliver'd him too, yet it should seem that he has not been able to foil him. He has not been so ill scar'd or scorched, but he dare return to the Charge, and renew the Combat. Make Way then — clear the Field for another Engagement, and patiently wait for the Issue. — Next then comes anointing with *holy Oyl*, for why may there not be Holiness in *Oyl*, as well as in *Water*? But the *Rationale* of this? Why, because the *Pagans* of old anointed their Wrestlers and Runners in their *Gymnic Games*, in order to give their Bodies greater Agility and Vigour, so, in our *Popish Paganism*, we are taught to anoint the baptiz'd with *Oyl*, that they may in the *Spiritual Race* run faster from the Devil. Besides, will it not give the baptiz'd that *Lubricity* or *Sleekness*, that will enable them to elude Satan's Attacks, and slip like an *Eel* thro' his Clutches?(a) — But our *Author* in this, as in many other Instances,

(a) Cat. p. 229. — make their Limbs Supple, that their Antagonists might take less hold of them.

stances, has only exhibited to our View some *Outlines* of his Scheme. It will be soon enough for the Monster to shew himself in his full Proportion, when he has shaken off his *Chains*, and you can no more *resist* his *Rage*; that is, when this *Catholic, Antiprottestant* Church is establish'd. Besides, weak, *Protestant* Understandings, could no more bear a Flood of Superstition breaking in upon them all at once, than a weak Eye could bear a sudden and rapid Flood of Day.—*Sir John Chardin* in his Travels, has given us a very intelligible Account of the Importance and Usefulness of *holy Oyl*.--- 'Tis an unexhaustible Fountain of sacred Treasures to the *Church*, that diffuses itself into ten thousand rich and refreshing Streams! 'Tis an Article that Priests of our *Author's* Complexion trade largely in, who make Merchandize of *Souls*, and set to Sale the *holy Ghost*. 'Tis us'd in the *Greek* and *Armenian* Churches, instead of Water in Baptism, as well as for the Purpose of Extreme Unction.

This occasions a very great Consumption of it, and consequently as great a Demand for it. 'Tis said two of a Trade seldom agree. This was the Case in the Instance that follows. During the Course of *Sir John's* Travels, a Competition of Interests arising from the Merchandize of this *holy Oyl*, caus'd great Disputes and Contentions between the *Persian* Patriarch, and the *Armenian* Patriarch of *Jerusalem*. Not being able to bring
their

their Differences to an amicable Accommodation, these two *Primate-Bishops*, as *Catholic-Bishops* have been oft wont to do, *excommunicated* and gave each other to the *Devil* roundly; and not satisfy'd with giving each other to the *Devil*, they commenc'd litigious Suits, and gave each other to the *Lawyers*, as if their *Hell* had been the hottest of the two. Vast was the Confusion which this Affair occasion'd.(a) Our *learned Catechist* has not thought it as yet expedient to let the World know, that his *Soul-saving Oyl* is a Marketable Commodity.— However, he has dropt a broad Hint, from whence we may infer that it is. *Blessing* of Oyl and of Ointment he asserts to be the sole Prerogative, the unalienable Prerogative of his *Catholic-Bishops*. (b) And if it be such a gainful Trade to *sell* it, whose Prerogative should it be to *make it* but theirs? — He has not indeed *told us* they may make Merchandize of it, but step to the *Salvation Market* of *Rome*, you'll find how it is. *Selling* of Sacraments is an *Orthodox* Practice there. Infallibility itself approves of it. And if the sacred Liquid brings in a large Revenue to the *Priests*, must it not be an ill Omen to the *Devil* to see his sworn and declared Enemies, *God's Representatives*, thus rioting in Wealth and Power? — This is sufficient to Account for the Efficacy of the *holy Oyl*.

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(a) Chardin's Travels p. 333. 334.

(b) Father Paul's Council of Trent. p. 247.

In our *learned Catechist's* Lesson upon Baptism, we have some other very significative Rites. Putting off the old Garment wore before Baptism, signifies What? — What should it signify, but Mens putting off the *old Rags* of their Corruptions. This Practice has Antiquity to countenance and support it. Thus the antient *Arabs*, before *Mahommed's* Time, cast off their Cloaths in some Part of their Devotions, as an Emblem of their casting off their Sins. (a) But our *Author* will scarce own that he has adopted this Rite from the Practice of the antient *Arabs*. Again the baptiz'd cloathing themselves after Baptism with white Garments, denotes their putting on *Jesus Christ* — Then comes the Kiss of Peace, and feeding upon consecrated Oyl and Honey. Unravel me the Mystery of this? — In the *Eastern* Countries it seems, the Inhabitants live much upon Milk, Oyl, and Honey, the Nature of their Clime and Constitutions, not allowing the Use of that gross Diet which is familiar to us in colder Regions. (b) — Hence it follows, that Oyl and Honey, which was the common Food of the *Jews*, should be the *Christian's* Spiritual Diet. — “ At this Rate,” says an ingenious *Writer*, “ every Madness would be made a Mystery. — We might be made
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(a) *Sale's Koran*, p. 121.

(b) *Maundrell's Journey from Aleppo to Jerusalem*.

“ to walk barefooted into the Church, to signify the Sanctity of the Place, and to crawl upon all four out of it, to signify the Humiliation of our Hearts. A Match of Cudgel playing every Sunday, might be instituted to signify our Spiritual Warfare, and a Game at Blind Man’s Buff, to signify the Darkneſs of our Underſtandings.” A Pull at Back Gammon, might be inſtituted as ſome Part of your *Nonjuror’s* ſolemn Devotions; as a proper Emblem of the Inſtability of Fortune, and the Viciffitude of all human Affairs; and a *Sunday’s* Foxhunting Chace might be moſt devoutly appointed to ſignify their hunting down their Corruptions, and unkenneſling the Wiles of the *Devil*. Agreeable hereto, if I am rightly inſtructed, the *Portugueze* have in St. *Anthony’s* Church in *Liſbon*, a Picture of *Jeſus Chriſt*, and the *Devil* playing a Game at *Putt*, or ſome other analogous to it, for the Salvation of Mankind: The Virgin *Mary* ſtands behind *Jeſus Chriſt*, and patts him on his Shoulder encouraging him to ſtand his Game. And if I remember right, Biſhop *Burnet*, in his Travels, tells us, that in the City of *Worms*, in *Germany*, they have in one of their Churches a *holy and farcical* an Emblem of Tranſubſtanti-
 ation. It is this, — a Windmill, and the Virgin *Mary* with the Infant *Jeſus* in her Arms, ſtanding at the Hopper, into which ſhe caſts him, and he comes out at the Eye of the Mill

in a huge Multitude of Wafers, the *holy Priests* ready waiting to scramble them up as fast as they can. Thus likewise the *Papists* tells us, that their seven Sacraments are typify'd and set forth by the Book in the Revelations, sealed with the seven Seals; and by the seven Trumpets given to the seven Angels; and by the seven Stars the Son of Man had in his Right Hand; and by the seven Loaves with which our Saviour fed the Multitude; and by the seven Eyes upon one Stone mention'd by the Prophet; and by the seven Lamps set on the Candlestick of the Tabernacle; and by *Joshua's* compassing the City of *Jericho* seven times, when about to besiege it; and by *Naaman's* dipping himself seven times in *Jordan*. (a) *Iræneus* one of your *Friend's* ador'd Oracles, the Fathers, proves that there are four Gospels, because there are four principal Regions of the Earth, *East, West, North, and South*, or because the Building of the Church is founded on the Gospel, and there must be four Pillars to support a Building. *Theophylact's* Strength of

I 2

Genius

(a) Septem Sacramenta quæ figurantur per septem signacula quibus fuit veteris Testamenti Pagina Sigillata. Apoc. 5. Item per septem Tubas, quibus Angeli cecinerunt. Apoc. 8. et per septem Stellas quas habuit Similes filio Hominis in dextra sua. Apoc. 1. Item per septem Panes quibus Dominus turbas satiavit. Mat. 15. Item per septem Oculos super unam Lapidem. Zech. 3. et per septem Lucernas Tabernaculi super positas Candelabro. Zach. 4. Item per septem Circuitiones Jerrichutinas. Josh. 6. Item per septem Lotiones *Naaman* in *Jordane*.

Lynw. Prov. p. 43.

Genius soars no higher, who alledges, that there are four Gospels, because Christianity teaches four Cardinal Virtues; or because it contains Doctrines, Precepts, Promises, and Threatnings. (a) Thus I find a National Council, and Councils cannot err, playing as sacredly on the Number three. — In *three* Cases a Wife may legally leave her Husband, if he has a Leprosy, a stinking Breath, or be unable to give her due Benevolence. In *three* Cases it was likewise decreed, to be lawful for a Man to kiss his *Neighbour's* Wife, at a Banquet, at a Game mention'd by the Council, and upon Return from a Journey, by Way of Salutation. Such were the Importance of these Canons, that the *King*, the *Archbishop*, and *three Bishops*, went to *Rome*, to engage the *Pope* to ratify and confirm them. (b) As in the former Instances, so here, there was beyond all doubt some emblematical Mystery couch'd under the Number *three*. Even so our *learned Author* has a strange Medley, a goodly Groupe of Mysteries couch'd under his *trine Baptismal Immersion*. (c) The *Armenians*, whose Corruptions of Christianity he

(a) Bayrbeyrac's Spirit of the ant. Fathers.

(b) This was held by Hoel. Ddha for Wales in 970.

Spel. Conc. 411.

(c) See Cat. p. 231. By the Descent into the Water, is represented Christ's Death.—By our being totally covered with it Christ's Burial, and by the Rising out of it again Christ's Resurrection. This Immersion adds our *Author*, is perform'd thrice, which represents the Baptiz'd Person's Faith in the holy Trinity, Christ's three Days Burial, and his Resurrection on the third Day.

he always imitates, and oft improves upon, — give you as instructive and edifying an Emblem in the following Relation. — They tell you that *Jesus Christ* being at School to learn the *Armenian* Tongue, would never pronounce the first Letter of their Alphabet, unless his Master would give him a Reason why it represented an m inverted. The good Man not knowing who the Infant *Jesus* was, gave him a Box on the Ear. Well, said *Jesus* without any Emotion! since you do not know I'll tell you; this Letter represents the *Trinity* by it's *three* Legs. (a) The Master of the School admir'd his Knowledge, and sent him to his Mother, confessing the Child was wiser than himself! Not so wise as our *learned Doctor* neither.

Now by such Spiritual *Legerdemain*, such *Thimble* and *Button* Logic as this, a Man may illustrate *every* Thing out of *any* Thing; may prove the very same Thing to be either a *God* or a *Broomstick*.

But, to return to the Use of Oyl, as a *preparatory Sacrament*, to the Sacrament of Baptism. Should not our *learned Author*, under this Head, have led his Disciples thro' a Process of *Chymistry*, in order to enable them more successfully to confront the *Devil*? Should he not have inform'd them, whether *Essential*, or *Empyreumatic*

(a) Tournefort's Voyage to the Levant Vol. 3. p. 236.

pyreumatic Oyls are to be us'd on the solemn Occasion? Whether *Animal*, *Vegitable*, or *Mineral* Oyl is most fit for the Purpose? Whether it should be Oyl obtain'd by Emulsion, Expression, Coction, or severe Torture: And as some of our *Aromatic* Oyls are seldom to be met with unadulterated, should he not have given some Rule whereby to know whether the *Devil* and the *Chymist* be not join'd in a Confederacy, to sophisticate the *sacred* Oyl, and thereby rob Mankind of its Divine Efficacy and Virtue? But I stand corrected.—These are Mysteries not to be trusted with *unsanctify'd* Laymen. It belongs only to *Bishops* and *Priests* to *God's Representatives*, to *Christ's Vicars*, to the *Prime Stewards of God's Révenues*; to the *Chief Masters of his Household*; and to his (a) *Almoners* to know them. 'Tis enough for the *Ass*, that he can eat his Provender without knowing how to dress it; and 'tis enough for *Christ's Champion* against the *Devil*, for such your *learned Friend* calls him, (b) that he knows *where to buy* holy Oyl: If he doth but know further *where*, any one may tell how,—to get a *Purse*, to pay the *Priest* for it. However, tho' our *Author* has most religiously kept us in the Dark, as to the Process made use of for the Preparation of the *holy* Oyl, I present my Reader with some Account of it, and *first* how it is managed by the *Armenians*.
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(a) Cat. p. 207.

(b) Cat. p. 229.

It will not be unentertaining to the good Protestant, to see with what devout Eclat and Superstitious Parade the whole Business is conducted.

It is prepar'd between the *Vespers* on *Palm-Sunday*, and the *Mass* on *Holy Thursday*; which is celebrated' on this Day on a great Vessel, wherein this Liquor is preserv'd. They use neither common Wood nor common Coals to boil the Kettle, lest the Sacredness of the Oyl, should be tainted by any unsanctified Dross, or Rubbish. Instead thereof, they boil it with Wood that has been *blest*'d and with any Thing that has been us'd in Churches. Old Images, worn-out and decay'd Ornaments, torn Books, are most religiously preserved for, and appropriated to this sacred Service. This Fire cannot smell very agreeably; but the Oyl is perfum'd with Herbs and odoriferous Drugs, which are mix'd with it. They are not ordinary Clerks, or your little *Hackney Pettifoggers* in Divinity, who are employed in making this wonderful Composition. 'Tis the *Patriarch* himself, cloathed in his Pontifical Vestments, attended at least by *three Prelates*, in their Pontifical Habits, who altogether recite certain Prayers during the whole Ceremony. (a) Here is pure and undefiled Religion ! But

(a) Tournefort's Voyage to the Levant Vol. 3. p. 242.

But 'tis presum'd, your *Catholic Friend* has not his *holy Oyl* imported hither from *Armenia*. Besides *other Inconveniences*; in Times of *War* the sacred Treasure might fall into Enemies Hands, as was the Case with 500 Bales of *Bulls*, taken on board a *Spanish Galleon*, by the *Bristol Privateer* in 1709. Sixteen Reams made up a Bale, so that the whole Number was computed to amount to *three Million, eight Hundred and forty Thousand Indulgences*. What a Pity, that such a rich *Soul-saving Cargo*, should ever have fallen into the Hands of *Heretics*! To guard against such *fatal Disasters*, we'll suppose that the *Catechist* *blesseth* his own *Oyl*. Why then, doth he not inform us that, according to the Constitutions of his *Mother Church*, this *Oyl* must be blest'd not *once* or *twice*, but *nine* Times together, in order more effectually to *purge away* the Devil out of it, and to exterminate its *impregnated-essential Pollution*? Why doth he not instruct us, that it is to be blessed *thrice* with an *Ave, Sanctum Oleum*; thrice with an *Ave, Sanctum Chrisma*; and *thrice* with an *Ave, Sanctum Balsamum*? As he is said to be one of the *Catholic-Church* Bishops, to whom these *Consecrations* belong, he cannot be so much a Stranger to the Duties of his Function, as to be unacquainted with these *Maigic, Devil-confronting Rites*! Why has he not further given us the Form us'd in *exorcising* the *Devil* out of the

the Oyl, which runs thus,— “ I *exorcise*
 “ thee O unclean Spirit, and all Incurſion of
 “ Satan or Phantom, in the Name of the Fa-
 “ ther, &c. that thou depart from this Oyl,
 “ that it may be a ſpiritual Unction, to corro-
 “ borate the Temple of the living God, that
 “ the holy Spirit may dwell therein, in the
 “ Name &c.”

And this leads me to obſerve, beſides the Sacrament of anointing the Perſon to be baptiz'd with *holy Oyl*, there is another as near akin to it, as *Madneſs* is to *Superſtition*; and that is, anointing the ſame Perſon with *Chryſm* or *Ointment*. ſpiritual Phyſic prepar'd one Way, or preſcrib'd in one Form, will not do, we muſt try how it operates in another. An old *chronical Devil*, it ſeems, like old *chronical Diſtempers*, is not eaſily to be expell'd, or conquer'd: Every Method muſt be eſſay'd, in order to eject him out of Poſſeſſion. Tho' we are not favour'd by our *learned Author*, with the Proceſs of making holy Oyl; yet to ſhew his great Abilities in *both* his Profeſſions, he has given us the Subſtance of a Preſcription for *Eccleſiaſtical Chryſm*; or, if you pleaſe, for his *ſpiritual Ointment*. — Only he would avoid all Shew of Pedantry;

otherwise in the Style of the *learned Faculty*, it would run thus,

R. Ol. Olivar. Bals. Gilead. pur. ana. q. s. misc. s. a. fiat
Unguent. secund. Pharmacopoeiam *Papalem* vel

Unguent. Catholic. Antidiabol. (a)

But the Misfortune is, genuin and unsophisticated Balm of *Gilead*, how rarely is it to be met with? This Liquid flows in Summer from the Trunk of a certain Shrub, formerly found in that Part of the World from whence it takes it Name. Since the *Turks* were Masters of the *Holy Land*, they transplanted this Shrub into their Gardens at *Grand Cairo*; which are not only guarded with strong Walls, but likewise with Soldiers, during that Season, in which the *Balsom* flows. If then it be so difficult to get at in the *Holy Land*, what must it be to procure it unsophisticated in *Ours*?

You may learn from your good *Friend* the *Doctor*, or, if not from him, you may learn from any *Botany* Professor, that the Plant called *Scabious* or *Devil's-bit*, has only some small fibrous Roots, and upon Examination, appears as if the *Master Root* was bit off close to the Stalk. — Accordingly, Tradition is my Authority, (your *learned Friend* has no Right to

(a) Consecrated Chrism or Ointment is compos'd of sweet Oyl of Olives and precious Balsom, commonly call'd Balsom of *Gilead*.
Cat. p. 238.

to insist upon a better) that the *Master Root* was bit off by the *Devil*, in order to rob Mankind of its many salutary and sanative Virtues.-- And do you not think Sir, that 'tis owing to this same wicked and intriguing *Devil*, who be sure hates *holy Oyl*, as much as *holy Water*, that our *learned Catechist's* divine *Balsom* is so wretchedly adulterated, as we are told it oft is? — No Wonder that the *Devil dreads holy Oyl* and Ointment; for pour Oyl upon a Flame, and will it not rage with the greater Force and Fury? — Pour Oyl upon the unextinguishable Flame; — this accounts for our *learned Author's* firing away the *Devil*!

As I am now upon the Subject of Unction, I would not pass over in Silence our *Author's* Unction of the Sick. Anointing with Oyl, upon some particular Occasions, 'tis allow'd, was antiently practis'd, both by *Jews* and *Heathens*: Whence it derived its Origin, is a Point at this Distance of Time not easy to determine. 'Tis philosophical to suppose, that their Oyl and odoriferous Ointments would, in the warm *Eastern* Climates, operate in a medicinal Way, far more efficaciously than they can in our colder Regions. — Perhaps anointing with Oyl might be us'd, as Oyl was of so subtle, delicate, and penetrating a Contexture, that it would easily insinuate itself thro' all the Pores of the Body, would invigorate the Motion of the Fluids, quicken the Animal

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Powers,

Powers, brace the Nerves, or stimulate the Fibres. The *Psalmist*, when he imprecates, or rather prophesies Vengeance upon the Enemies of the State, says; let it come like Oyl into his Bones. *Solomon* gives his Testimony to the same Purpose; Ointment rejoices the Heart. The Prophet *Amos*, likewise representing the wanton Luxury of the *Jews*, says; they drank Wine in Bowls, and anoint themselves with chief Ointments; and in the History of the *Samaritan*, — his Benevolence is display'd by this elegant Figure, of pouring Oyl and Wine into the distressed Stranger's Wounds, which implies, that it had a sanative, refreshing Virtue; and when the Apostle *James*, summons the Elders (Presbyters if you please) to pray over the Sick, anointing them with Oyl, it seems not to refer so much to a miraculous, as to a medicinal Efficacy and Power. This appears the more probable, as Unction was not practised by the Apostles, in healing all Diseases, but in some particular Indispositions. Where the Nature of the Distemper made warm, cordial, and refreshing Medicines necessary, here it was proper to anoint with Oyl. In this View St. *James's* Advice amounts only to this. Pray for the Sick, and, if needful, supply them with Physick, as it becomes the Disciples of a benevolent Lord and Master to do. But whether this was the Design of anointing with Oyl, or whether it related, as Pro-

testants

testants generally suppose, to any miraculous Powers then subsisting in the Church, the Reasons for this Practice must have long ceased among us, and consequently the Practice itself should cease with them. To apply a Precept or Example, that relates only to some peculiar Circumstances, as a general and stated Rule of Action, is the sure Way to foster and cherish all Manner of Superstition. If our *learned Catechist* would follow the Instructions of *St. James* in *anointing* the Sick, why doth he not likewise follow the Example of our *Saviour*, when he is summoned to *attend* them, and ride on — an Ass?

I am next to enquire of our *learned Author*, whether any Person anointed with *holy Oyl*, if he recovers from his Illness, would be allowed by him afterwards to pay due Benevolence to his *Wife*? I suspect from the main Scope of his Principles, that he will not allow it. 'Tis true, if it be *Benevolence*, it would be uncharitable to deny; if it be *due Benevolence*, it would be more than barely uncharitable; it would be unjust to detain it. However, it was a Sentiment that prevail'd much in the Days of Superstition, that if any Person recovered from Sicknes, after he had been anointed with *holy Oyl*, he should from thenceforth abstain from all conjugal Commerce and Duty, and live in a State of *wedded Widowhood*. This Point was oft canvass'd in our

English

English Councils, (a) and at last, to prevent the Inconveniencies arising from so unnatural an Inhibition ; — it was decreed, that the Unction of the Sick should no more be administered but under the Extremity of Nature, when a Person was past all Hopes, and all Probability of Recovery. This is now the Practice in the Church of *Rome* ; and for the same Reason it is presum'd, in the *Armenian* Churches, Extreme Unction is administered to none, till they are *actually dead*. (b) But as our *learned Catechist* adheres to the earlier Practice, which was attended with the unnatural Restraint I have mentioned, in Case of a Man's Recovery, this sufficiently accounts for the Question I have urged above. Suffer me further to ask him, whether in anointing the Sick, he does not, as prescrib'd by the Council of *Florence*, anoint the Feet, the Seats of the five Senses, and the Reins as the Seat of *Concupiscence* ?

But should it be ask'd, why is it necessary that Oyl should be consecrated, before it is applied to these spiritual Incantations, our *learned Author* answers, — “ 'Tis consecrated in order to be *sanctified* : ” I thought consecrating it had been sanctifying it ; but it seems
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(a) The Councils of *Worcester* and *Exeter* in the Year 1287; that of *Winchester* in 1308, and that of *Oxford* in 1322. vid. Spelman.

(b) *Tournesfort's Voyage to the Levant*, Vol. 3. p. 248.

I am mistaken. " 'Tis consecrated, or by
 " solemn Designation, appropriated to that sa-
 " cred Use, to be sanctified and cleans'd from
 " that Impurity, with which, since the Diso-
 " bedience of our first Parents, all the Parts
 " of the created World are defiled." (a) De-
 fil'd Fields, defil'd Gardens, defil'd Fruits, de-
 fil'd Flowers, defil'd Temples, defil'd Houses,
 defil'd Husbands, defil'd Wives, defil'd Vir-
 gins; and nothing pure but the *Catholic Priest*,
 who is *God's Representative*, and the *Catho-
 lic Priest's Concubine*. As to the Priest's Con-
 cubine, *her Person is sacred* as well as the
Priest's who *sanctifies* her. She is, as *Pope*
Paul the third assured the *Duke of Mantua*,
exempt from all *secular Cognizance*, and sub-
 ject only to *Ecclesiastical Jurisdiction*. (b) From
 the *Sacredness* of her *Character* and *Office*, one
 may therefore infer, that no Defilement can
 reach her. But can you inform me *Sir*, whe-
 ther it be a natural, or a moral Defilement,
 that all the Parts (those only already excepted)
 of the created World are polluted with? If
 our *Author* means the former, as from the
 Connexion it should seem he must, wherein
 doth this natural Pollution consist, and what
 Certainty have we, that by Dint of Consecra-
 tion, our *Church-Chymist* can extract it? How-
 ever, if Consecration be attended with such re-
 generating

(a) Catech. p. 229. 230.

(b) *Father Paul's Council of Trent*, p. 82.

generating Powers, and if *all the Parts of the created World are defil'd by the Fall*, would it not be humane ; would it not be charitable, friendly and generous, to consecrate our Food, as well as our spiritual Physick ; to consecrate our Houses ; our Gardens, our Fields, our Herds and our Cattle ; to consecrate whole Families, whole Villages, whole Towns, whole Parishes, whole Counties, whole Kingdoms, nay, and even the whole World ? — But, perhaps, your *learned Friend* will say, should this be done the old *Serpent*, as well as the young *Chevalier*, would be banished out of his *hereditary* Dominions ; and then the two *vagrant Adventurers* might be oblig'd to herd together. For my own Part, I am at a Loss to conceive, how the Appropriation of a Thing for sacred Use, can purge away any *inherent* Uncleannefs. But we have your *learned Friend's* infallible *ipse dixit* for it, that it can. However, these are Difficulties Men must boggle at, if they are weak enough to be guided by Reason and common Sense in Religion.

“ The Fall” continues our *Author*, “ im-
 “ *pregnated* all the Fruits of the Earth with
 “ an *inherent* and *essential* Pollution, as with-
 “ out Consecration, by some sacred and reli-
 “ gious Rites, must render them utterly unfit
 “ to be used in the Service of the Majesty of the
 “ Supreme Being.” Heavens preserve us all,
 from having our Brains *impregnated* with such
 an

an *inherent, essential* holy Delirium, as cannot be consecrated away! *Essential Impregnations*, or if you please *essential Accidents*, for one is as good Sense as the other, like *Popish* Protestants, or *Protestant* Papists, are such *solid Absurdities* as can be palm'd upon no *Believers*, but those who'll believe *Contradictions* to be true! But this *Wonder-working Consecration*, that destroys the *inherent, essential* Pollution of the Fruits of the Earth, must it not of Consequence destroy the very *Nature and Substance* of the Things consecrated? The Fruits of the Earth, it seems, are not *fit* to be appropriated to the Service of that God whose *Workmanship* and *Creatures* they are, till they are *new made*, and *regenerated* by the more *sacred* Hands of a *Nonjuring*, fanatical Clergy. Nature before the Fall was in her *Virgin State*, but the Disobedience of our first Parents *deflowered* her. However our *Consecrator*, our *Spiritual Conjuror*, I should have said, (only out of *Reverence* to his high *Ecclesiastical* Dignities and Function) can restore *lost Goods*. He'll restore to Nature her *lost Virgin-Charms* and Purity! and consecrate away, an *impregnated-essential* Pollution.

As your *learned Friend* can consecrate away the *inherent, essential* Properties of Things, could he think you consecrate a Block of *Lead*, or any other *heavier* and *softer* Block that shall be — nameless, into some more *useful* Sub-

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stance?

stance? Could he *consecrate* it into a Statue of *Silver*, which like *Matrimony* I should look upon to be *very good*; or into a Statue of *Gold*, which like *Continence* is undoubtedly *much better*? (a) 'Tis not disputed but that, at all Times, he can *consecrate* away the Guilt of Treason and Rebellion; but that he can *consecrate* away the Tyrannies and Usurpations, the Superstitions, Follies and Frenzies of his *holy, Catholic, Apostolic Church*; but that he can *consecrate* Grimace into Godliness, wild and monstrous Absurdities into pure and orthodox Doctrine; and devout Dreams and Rhapsodies, into Divine Revelations. *Papish Casuists* tell us, the *Pope* can *consecrate* *Vice* into *Virtue*, and whenever he pleaseth *unconsecrate* it again. And cannot our *learned Catechist* do as much, who *consecrates* away an *essential* Pollution? — He may further *consecrate* the *Living* into their Graves, but can he *consecrate* the *Dead* out of them? If he can *consecrate* away an *essential* Pollution, he may do this, and more! Shame on the Philosophy of a *Newton*, who could never teach us how to destroy, or *consecrate* away the *Essence* of Things: Had he consulted some of our modern *Divinity Jugglers*, what Wonders might he not have done?

Next

(a) Marriage like Silver is good, Continence like Gold is better. Cat. p. 433.

Next to the *Consecration* of *Oyl*, comes the *Consecration* of *Water*; whereby faith our *learned Catechist*, “ it is rendered capable of “ washing away Sins and purifying Souls.” More Miracles still! For a *natural* Element to wash away *moral* Pollutions is extraordinary, very extraordinary I confess! For the Element of *Water* to wash away an — Evil Thought, — a Lye, — Principles of Rapine and Extortion, out-miracles, the Miracles of *Rome*! It outstrips all her sanctify’d Legends! But *Faith* to believe these Things, is a *singular Grace*, which like the *Gift of Continence* is not bestowed upon all. (a) ’Twas the Sentiment of the *Roman Orator*, that the Spots of the Mind are neither to be wash’d away with *Water*, nor with *Length* of *Time*. (b) But *Cicero* was only a learned *Pagan*. He was no *Catholic Priest*, and *Nonjuror*. *Cicero* knew no better. Admitting, that neither *Water* nor *Length* of *Time* will wash away Sin, yet it must be confess’d, that they’ll do more, that is, they’ll prevent it. They’ll prevent the crying Sin — of *premeditated Murder*, by washing away the Charms of *antiquated Maids* and *Faces*! Return we then to our Author. “ Consecration doth not”

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faith

(a) Cat. p. 92.

(b) Animi Labes nec Diuturnitate nec Manibus ullis elui potest, Cic. de Leg. Lib. 2.

saith he, “ change the *Substance*, but the “ *Qualities* of Water.” Whence comes it to pass, that he doth not *consecrate* away the *Essence*, or which is the same, the Substance of Water, as well as *consecrate* away the *Essence* and Substance of Oyl? Is there any *greater* Difficulty or Absurdity in doing of the former, than there is in doing of the latter? But what *means* the *Catechist* by *Consecration*’s changing only the *Qualities* of Water? Will it make that hard, which was soft before? Give that a clear christalline Hue, which was dark and duskyish before? Or make that fresh and sweet, which was briny and rancid before? Or, doth *Consecration* give it some mysterious Divine Quality, whereby like the Philosopher’s Stone, it transmutes every Thing it touches into Gold? — It should seem so by what follows; for after the Water has been *consecrated*, or which I take to be the same, *sanctify’d* by the *Priest*, that it may be thoroughly *purg’d* and *sublimated*, “ the *Holy Ghost* immediately descends from Heaven, and resting upon it, sanctifies it himself; and it being so “ sanctified,” twice over! first by the *Priest*, to whom we ought to give the *Precedence* be sure, and next by the *Holy Ghost*, —. —.

“ it imbibes the Power of sanctifying. (a) Is not this *Mystery* in the *Superlative*? What Pleasure would it give me to meet with some *Mystic Divinity Decipherer*, that could explain — what is *couch'd* under such *Ecclesiastical Riddles*! But these Things are to be understood only by the *Assembly of the Faithful*! (b) They are too sacred for the *profane Vulgar* to pry into.

Odi profanum Vulgus & arceo.

Thus much, says our *learned Author*, for the Ceremonies *preceding* Baptism. Enough of all Conscience, unless he could have furnished us with something better. Next for *Baptism* itself.

Adult Persons have no Right to call God their *Father* according to our *learned Author*, till they are baptized. (c) That is, God dare not recognize them as *his Children*, till the *Priest* grants him a *Toleration*, or *Letter of License* so to do. They are none of God's Children, till the *Priest* who is God's *Representative*

(a) Consecration works a Change, tho' not in its Substance, yet in its Qualities and Powers, for the holy Spirit immediately descends from Heaven, and resting upon it, sanctifies it by himself, and it being so sanctified, imbibes the Power of sanctifying. Cat. p. 232.

(b) This is one Part of our Author's Definition of his Church. Cat. p. 47.

(c) Till Persons are baptized, they are not allowed to call God their Father. Cat. p. 232.

sentative, adopts them into a State of *Sonship*. 'Tis he that *authorizes* and *commissions* God to receive them! Our *learned Author* seems upon this Head to be either *afraid*, or *ashamed* of speaking his Sentiments freely. From his Manner of Expression, One would suspect that he is inclined to pursue the same Track of Thinking with his *Brother Nonjuror*, the *truly learned* Mr. *Dodwell*. That *learned Enthusiast* speaks out honestly and plainly. His Notion is this, that the Soul of Man is *naturally* mortal, but that it is *immortaliz'd* by Baptism administred by Priests or Bishops, and by such *Priests* or *Bishops only*, as can boast of a *lineal, uninterrupted Succession* from Christ and his Apostles. Those who are not so happy as to be baptized by these *Givers of Life and Immortality*, are a Herd of *heretical Beasts* that *perish*. Unless this be your *learned Friend's* Opinion, I cannot account for it upon what Principle it is, that he allows none but such as are baptized, to *say the Lord's Prayer*, or to *address God as their Father*. *Austin* one of this *Gentleman's sainted Fathers*, asserts roundly, — it would edify me much to hear our *learned Author* do the same, that if a Child die in the Way as his Parent is carrying him to receive the Administration of Baptism, that Child is *damn'd*, irremediably *damn'd* for ever! (a) But whatever be the Fate of the
unbaptiz'd

(a) Father *Paul's* Counc. of *Trent*. p. 239.

unbaptiz'd, or whatever Portion our *learned Catechist* may out of his great *Catholicism* assign them, yet we are assur'd, that Baptism administred by a Bishop or Priest, that is, a *Nonjuring Priest or Bishop*, "impresses a Character which *can never be done away*: Whatever Crime the baptiz'd Person may afterwards commit, it will be always true to say, that he was regenerated and consecrated to God as his Child by Adoption," not by *Creation* you'll observe, but by *Priestly Adoption*, "and he will *never* want to be baptiz'd again, in order to obtain Forgiveness of his Sins, and be restor'd to God's Favour." (a) Rejoice O ye Saints of Rome, Rejoice O ye *Assembly of the Faithful at Manchester*, that you are in Possession of so invaluable and *unalienable* a Blessing! Ye *Heretics of Britain* see what you are deprived of for Want of being the Sons of Superstition, and our *learned Catechist's* Church! The Privileges of Baptism rightly administred, are *never to be lost* or forfeited. No! says the *ranting Fanatic*, what means the *Consistent Doctor*, when he says, "the Discipline of the Church consists in a Power to *deprive* us of *all the Benefits and Privileges* of Baptism." (b) Are the Privileges of Baptism such as *never can be done away*, and yet, can the Church *deprive* Men of all these Privileges

which

(a) Cat. p. 225.

(b) Cat. p. 32.

which never can be doth away? — Yes, but these two different Tales are told in two different Pages. — If a Man's Judgment be infallible, it doth not follow from thence that his Memory should be so too. But allowing these Passages to be contradictory, if the Church requires us to believe Contradictions, surely we ought to believe them! Have we not the Testimony of St. Bellarmine, as able a Champion against Heresy, as our Catechist is against the Devil; that if the Pope should chance to err in enjoining the Practice of Vice for Virtue, or forbidding the Practice of Virtue, the Church is in Conscience bound to believe Vice to be Virtue, and Virtue to be Sin. (a) And elsewhere he asserts roundly, that Christ gave unto Peter, and consequently to Peter's Successors, full Power and Authority to make that a Sin, which is no Sin; and to make that to be no Sin, which is in it's own Nature Sinful. (b) As these are a Catholic Churchman's Decisions, — You and your learned Friend, having such Authority on your Side, will undoubtedly expect me to believe, that the Privileges of Baptism are unalienable, — and that those unalienable Privileges the Church has an indisputable Power to alienate and take away from whom she pleases. He must be a Heretic indeed,

that

(a) Bellarm. de Rom. Pontif. Lib. 4. c. 5.

(b) Bellarm. Lib. in Barklajn, c. 13.

that will not submit to such *Almighty Conviction*! Would not a little Modesty teach us to judge as King *James* the *first* did, on a similar Occasion, when he heard Council plead on the two opposite Sides of a Question; *By my Sawl Man* they are *both* in the *Right* as to their Cause, and take Care that they *both* get it.

As to the proper Officers to administer *Baptism*: *Deacons* are allow'd by the *Catechist* to baptize, but never any *unhallow'd Laics*. Here our *learned Author* improves upon the Bigotry and Superstition of his *Mother Church of Rome*; for in Cases of *Necessity* she allows the Validity of *Baptism* administred by *unclean Beasts* of all Kinds; by Laymen, Pagans, Heretics, and Midwives. (a) But this would, in our *Author's* Esteem, derogate too much from the Power and Authority of *God's Representatives*, the Priesthood. Our *learned Catechist* therefore, out of his great Zeal for the Honour of *God's Representatives*, *Christ's Vicars*, the *Prime Stewards of God's Revenues*, the *Chief Masters of his Household*, and his *Almoners*, (b) rescues this Office out of all unsanctify'd Hands; and reforms, as *He* beyond all Question says, but I should rather say *improves upon*, the Corrupti-

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(a) Minister hujus Sacramenti est Sacerdos, cui ex Officio competit baptizare. In Causa autem Necessitatis, non solum Sacerdos, vel Diaconus sed etiam Laicus, vel Mulier, imo etiam Paganus et Hæreticus baptizare potest. *L'Abbe's Conc.* Tom. 13. P. 535.

(b) Cat. p. 207.

ons of his *holy* Mother — the *Mother of Harlots* and Abominations.

It may not be improper in this Place to take Notice of the Enumeration our *learned Author* makes, of the different Orders of Officers in the *Tradition Church* he would establish. — There are, “ *Bishops, Priests, Deacons,* and “ *Subdeacons,*” whose Province it is, to prepare the Sacred Vessels and Utensils of the Altar, and deliver them to the *Deacons*, but they are neither allow’d to Minister “ at the “ Altar as *Deacons*, nor even to come within “ the Rails of it, to set a Paten, a Cup, or “ Oblations of the People thereon.” Next come the *Readers*, the *Singers*, and the *Doorkeepers*. (a) — In some other Churches, saith he, there are other Orders; such as *Catechists, Exorcists*, and *Acolythists*. (b) These *Acolythists* appear to me to be a Kind of *Ecclesiastical Scullions*, whose Duty it is to carry about Incense-Pots and Candlesticks, to light Candles, Tapers, &c. *Tonsure* and *Bishopric* are two Orders more which some *Canonists* have added, but are pass’d over in Silence by our *Author*. *Tonsure* is the first Step of Admission into Church Dignities and Honours, and is perform’d by the Bishop’s clipping either the Beard or the Hair, and *blessing* it with some Prayers and Benedictions,

(a) Vid. Spanhem Hist. Eccle. p. 739. et Passim.

(b) Cat. p. 428.

Benedictions, as he doth the Work. — The *curious* Reader may find in Father *Paul's* History of the Council of *Trent*, some laboured Disquisitions, whether all the Holy Orders of the Church are not so many Holy Sacraments? — to which I refer him, — and return to our *learned Author*. The Council of *Constantinople*, if I remember right, prohibits any one being put in Possession of the *Episcopate*, without ascending gradually thro' all the *several Orders*, till at last he arrives at the *Mitre*. Our *learned Author*, — *Tradition* avers it, is cloathed either with *Episcopal* or *Archiepiscopal* Honours. I should be glad *Sir*, to be instructed, whether he arose Step by Step from the *lowest Order*, that of an *Ecclesiastical Scullion*? I am so far from intending to eclipse his Merit, by putting the Question, that I rather think if that be the Case, it gives his Reputation a *superior* Dignity and Lustre. They make the best *Commanding Officers*, whether it be in the War against his *Friends* the *French*, or against his *Enemy* the *Devil*, who are gradually rais'd by Dint of Merit, from the *lowest* Ranks, to the *highest* Military Promotions. If our *Author* has such a Progression of Services and Characters to value himself upon, I congratulate him upon the *Honour* it doth him, and question not but he was as *exemplary* in the

Capacity of a Church *Scullion*, as he is in that of a *Bishop*.

But there are another Species of *Church Officers* mention'd by our *learned Author*, that is *Deaconesses*. Concerning these, I am solicitous to learn, whether *they* too, like *Bishops* and *Priests*, are to descend in the right Line of Succession? If not, whence derive *they* their Extraction? But I ask Pardon; I recollect myself — These, especially if they be *fair* and *pretty* ones, must needs be — the *Angels* of his Churches!

Having glanc'd at the different *Officers* of our *Author's Catholic Church*, return we to reconsider it's *Sacraments*. — Besides the *two* which *Protestants* acknowledge as instituted by Christ, your *learned Friend's Church* has instituted *ten* more; and indeed upon the same Footing it might have instituted *ten Times* as many, nay, *ten thousand Times* *ten* more! One would wonder that so solemn an Admirer of the *Fathers*, doth not with *St. Bernard*, and *St. Austin*, make the *washing of his Feet* into a Sacrament: (b) Tho' indeed amidst all his Zeal for *Hieroglyphic Piety*, he would be at a Loss to instruct us, what washing of Feet should be a *Sign* of, unless it be a *Sign* — that they want it. But the Sacraments he
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has given us, you are to look upon as so many *Ecclesiastical Conduit Pipes*, that “convey Grace to us.” (a) Which are they? *Exorcism*; *anointing with Oyl*; *the White Garment*; *a Taste of Milk and Honey*; *anointing with Chrysm or Oyntment*; *the Sign of the Cross*; *Imposition of Hands*; *Unction of the Sick*; *Holy Orders*; and *Matrimony*. (b) *Exorcism*, as observ’d before, drives or fires away the Devil. *Anointing with holy Oyl* makes the Saint supple and sleek, that the Devil cannot grasp him in his Clutches. The *White Garment* represents baptismal Regeneration. *Milk and Honey* is good spiritual Diet. *Confirmation* is a Deed of Gift, whereby the *Bishop* (or in Case of Necessity the *Priest*) makes you a *Conveyance* of the *Holy Ghost*. “He enters into the Persons confirm’d, dwells with them, and becomes the Soul of their Soul.” (c) *Chrysm* or *Oyntment* signifies an internal *Unction* perform’d upon you by the *Holy Ghost*. The Use of the *Sign of the Cross* is, “that the Devils upon seeing that royal Sign, fly trembling away.” (d) *Imposition of Hands* is blessing you by Divine Authority. (e) *Unction of the Sick* is for the Recovery of Health, and for Strength to out-cudgel the Devil. (f) *Holy Orders* furnisheth “spiritual Fathers for the Church,” (g) and sometimes
natural

(a) Cat. p. 69.

(b) Cat. p. 69. 70.

(c) Cat. p. 73.

(d) Cat. p. 418.

(e) Cat. p. 421.

(f) Cat. p. 422.

(g) Cat. p. 123.

natural ones too! *Matrimony* makes up the Rear in this *spiritual Militia*, rais'd to wage War with the *Devil*. But tho' *this* Sacrament in common with the rest *conveys Grace into us* ; yet as to the *Grace* it conveys, according to our *learned Author*, we had better *want* than *have* it! For " *Matrimony*" says our *Catechist*, " like *Silver* is good, but *Continence* like *Gold* " is *better*." (a) However tho' this be your *learned Friend's* Doctrine of *Perfection*, (b) yet *St. Paul* calls it, was he not *low-bred* think you for doing so? --- the Doctrine of *Devils*.

In our *English Ecclesiastical History*, we read of *St. Dunstan* the great Patron of *Monkery* and Superstition, causing the following *Miracle* to be wrought for the discountenancing of *Marriage* amongst the *Clergy*. In a *Council* held at *Winchester* about 974, the Debates ran high between the *secular Priests* that married and left their Estates to their legitimate Issue, and the *Monks*, good Men! who renounced *Marriage* for the Good of their *Souls* and the *Church*, and judg'd it a higher Degree of *Perfection* to *debauch other Men's Wives*, than to *have Wives of their own*. The *secular Priests* urg'd such Arguments in Favour of the *Marriage of Ecclesiastics*, as had well nigh determined the *Council* to ratify and confirm them,

(a) *Cat.* p. 433. *Cat.* p. 222.

them. To prevent which, *Dunstan*, *Saint* as he was, had plac'd a proper Person on the Roof of the Hall where the Assembly met; who being himself *invisible*, cried out loudly thro' a Hole.— *Non bene sentiunt qui Presbyteris favent.* They are not *Orthodox* in the Faith, who favour the *Marriage* of the *Clergy*. Hereupon the *Monks* cried out a *Miracle!* a *Miracle!* and declar'd that nothing more was necessary to determine the Affair, since it was *thus decided* by the Voice of an *Angel from Heaven!* (a)

The *Reader* will perhaps enquire, what is the Policy of the *Church of Rome* and her *Daughter-Churches*, such as our *Author's*; to prefer a State of *Celibacy* to *Marriage*. The Reason is obvious; — *Marriage* would alienate the Affections of *Ecclesiastics* from the *Church* and their *Concubines*; and fix them on their *Wives* and *Offspring*. At the Council of *Trent* it was pleaded, that *Marriage* would destroy the *Hierarchy*, prove fatal to the *Pope's* Authority, and that instead of *Universal Bishop*, he would come to be only a mere *Bishop of Rome*. (b)

Besides

(a) *Emilianes Monast.* Vid. Preface.

(b) *Father Paul's Hist.* p. 460, and 680.

Besides, if the *Church* can *first* rob the Laity of their *Understandings*, by imposing *unnatural* Vows of Continence upon them, this is the sure Way in the *next* Place to rob them of their *Estates*. If Men have no Families of their own to provide for, whom shall they bequeath their Substance to, but to *God*? And who shall be deputed to receive it for *God*, but the *Priests*, who are *Christ's Vicars*, *God's Representatives*, the *Prime Stewards* of his *Revenues*, the *Chief Masters* of his *Houshold*, and his *Almoners*. I need only exemplify this in the Case of the Saint, that is, *One of the Saints of Rome*, last mention'd above. A certain Lady, who by the Bye, seem'd to have been linked to *St. Dunstan*, by some *other* Bonds than those of *Spiritual Affection*, advis'd with him what would be the best Disposition she could make of her Estate, to pious Uses? The *Saint* recommends it to her, to leave it to *Jesus Christ*, and to make *him Christ's Executor*. It was accordingly settled, and *Jesus Christ* not putting in his Claim, the *Executor* carry'd off all. — If Matrimony contributes to obstruct such Donations to the Church, what good *Catholic*, that has the Interest of *God's Representatives* at Heart, can approve of the Institution? Allowing Marriage as a *Sacrament*, doth bring in *some Silver* to your *Friend's Church*;

yet

yet Celibacy, I'll not say *Continency*, brings in much Gold, which is certainly better.

A *Writer* of great Reputation gives us a very remarkable Instance, and History would furnish us with ten thousand more, of the Fruits of *priestly Celibacy*. In 1689 a *Ghost* haunted the Convent of the *Monks* of *St. Anthony*, in the City of *Marseilles*. This *Ghost* prov'd to be of a very *martial* Spirit; knock'd down every Thing that stood in his Way, and bastinado'd every Person that was so unhappy as to meet him. If a *Monk* straggled out of his Cell at Night, the *vigilant Ghost* was sure to find him out, and as sure decently to chastise him for it. In short, he dealt Blows and Terrors very plentifully around him. By his Resentment of all nocturnal Perambulations—but his own, He was concluded to be the *Ghost* of their *deceased Prior*; a *Ghost* of great Dignity and Distinction! Masses were said to be deliver'd from his unwelcome Visits; and a large Reward offered to any one who durst accost him and enquire what important Errand he came upon, or what important Commission he was to execute? The *Print* of the *Spirit's Hand* was discovered on a Wall. Nothing but the *Ghost* now engrossed all Attention. Every Mouth was open with the Talk of him by Day; and upon the Approach of *Night* every Door was shut for fear of an Interview with him. One Evening some Chairmen in the Suburbs of the Convent being

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surpriz'd

surpriz'd by a violent Shower, carried the Chair within the Gates of the *Monastery*, and placed themselves with it under a *Portico*, for Sanctuary from the Weather. One of the Men having seated himself in the Chair fell asleep in it, and never awoke till Midnight. The Gates being shut, instead of giving the *holy Fathers* any unreasonable Disturbance, he determin'd to continue where he was, and wait till the *Return* of Morning should bring him a *Return* of his Freedom with it. Anon the *Ghost* having opened the Gate with a *Key*, advances forward in a long sweeping black Train, walking to and fro, as you know *Sir*, *Ghosts* do, and cough'd very softly. The *Chairman*, before hand possess'd with the *Thoughts*, was now alarm'd much more at the *Sight* of the *Apparition*; oppress'd with Fear, he kept solemn Silence! Presently a *Monk* appears at the Window, and with a gentle Voice asks *are you there?* Yes, answers the *Ghost*, throw down the Rope. You have staid very long, replies the *Father*; and letting down a Ladder of Ropes, the *Spirit* got into the *Convent*, and in three Hours Time return'd the same Way. This Discovery being made, the whole Farce was unravell'd. The *Monk*, and his *Courtezan* acting in Concert, was the *Ghost* that haunted the Place; and the Terrors he had spread, was only a Scheme form'd to keep every Body within Doors, and prevent his receiving any *Disturbance* or *Interruption* in his

Pleasures.

Pleasures. Hereupon it grew into a *proverbial* Phrase at *Marseilles*, when they would soften the Name of a common Prostitute, to call her *St. Anthony's Ghost*. (a)

Should it be ask'd upon such an Occasion as this, what is it that denominates a Person a common Prostitute? A learned *Glossator* upon the *Cannon Law* answers, No Woman, till she has bestow'd her Favours upon more than *three and twenty thousand* Men, demerits the Appellation of a *Whore*. (b) Would not a *Protestant*, look upon a less notorious Prostitute than this, to be like your *Friend's Church*, a *truly Catholic* Harlot? But you'll tell me, *Protestants Principles*, are much too severe for their *Morals*. Let *Protestants* blush for the future at their giving Persons infamous Names, only because they have not committed a Rape upon *Nature*. Let *Protestants* learn, that there may be *Chastity* in *Stews*; and to their Confusion, let them confess, that there is *Charity* for all Sinners, but those who sin against the *Priest*, at *Rome*. But to return from this Digression.

Remarkable is the Spirit of the *Biscayans* in the Kingdom of *Spain*. They'll not tolerate

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any

(a) *Dumont's Voyage to the Levant*, p. 96. 7.

(b) *Meretrix est, quæ admiserit plures, quam Viginti tria hominum Millia,*

Decret. Distinct. 34. c. 4'

any *Priest* to live in their *Villages* unless he brings his *Concubine* to reside with him. The Reason of it is, because they apprehend, that without such a *Precaution*, their *Wives* are in *imminent* Danger of being *ravish'd* by *Ecclesiastical Enchantment* ! (a)

Before I dismiss the *Sacrament* of *Matrimony* ; — I would add, that if your *learned Friend* appears any more upon this Subject, it would oblige me to receive from his Hands an Account of the whole Process of the *Priest's blessing* and *consecrating* the *Wedding-Sheets* previous to the Consummation of Marriage, which is a Rite practis'd by his *Mother Church* of *Rome*. This Account must be extremely edifying and instructive. What a superior Relish must it give to every soft Enjoyment, to have the very *nuptial Sheets* hallow'd by *God's Representative* for their proper Service ?

Confession is another Chapter in your *learned Friend's new Gospel*, which he reads to his *Disciples* with great Solemnity and Devotion ; under this Head our *Author* might have inform'd us, that it has been a common Practice in the Church of *Rome*, when Women or Boys at their sacramental Devotions have confess'd their having been engag'd in Scenes of Gallantry, or in

lewd

lewd *unnatural* Intrigues, for the *Priest Confessor* to address them — since you have bestow'd such Favours upon others, bestow the same upon me. Pope *Pius* the Fourth publish'd a Bull against this Practice. So Catholic it seems was the Practice grown, Pope *Gregory* the Fifteenth publish'd another upon the same Occasion. (a) In Consequence of that exhibited by Pope *Pius*, in *Spain* all Wives and Women were strictly enjoin'd to discover before the *holy Tribunal* within thirty Days after the said Injunction, all such Priests as had thus prostituted and profaned the *sacramental* Confessions. The severest Censures and *Anathema's* were pronounced against such as refused a Discovery. This work'd upon *Superstition* so far, as to bring in such Crowds to give Evidence against the *Father Confessors*, that twenty Secretaries and as many Inquisitors appointed to take Depositions were too few for the Purpose. Hereupon the *Lords Inquisitors* allow'd thirty Days more for receiving and registering Convictions; and when those Days were expir'd, they found it necessary a third and a fourth Time to repeat the same Indulgence. This was done that Persons of better Figure might steal an Opportunity to confess without the Knowledge of their Husbands, and without rousing their Jealousy, in which however they very seldom succeeded. But after such

Numbers

(a) Contra Sollicitantes in Confessione.

Numbers of Convictions regularly receiv'd, and legally supported, when Judgment was expected to have been issued out by the *holy Tribunal*, the whole Affair was *quash'd*, and never examin'd into, never heard of any more. (a)

To make Gain of Godliness, seems to be the main Drift and Design of our *learned Catechists* Scheme. Only it would not have comported with that View, otherwise he might likewise have inform'd us, — that in the *4th Century*, a *Lady* of Distinction, a noble Matron *Soxomon* calls her, (b) *wickedly* or *weakly* confess'd an *Intrigue* that had pass'd between an *Ecclesiastic* and herself, which was not a *proper Subject* of Confession. This *Intrigue* becoming public, Oh! *fatal Confession!* gave great Umbrage to poor unsanctify'd *Laymen!* It was thereupon adjudg'd *inexpedient*, that the *Liberty* of privately confessing Sins before the *Sacrament*, which might bring such Reproach upon *God's Representatives*, should be any longer tolerated in the Church. Nor do I find any Traces thereof in the *Greek Churches* since; nor indeed doth our *learned Author* plead for such *Sacramental* Confessions. But the Protestant Reader will ask, is it not enough for the *Sinner* to confess to *God*? For the *Sick* Person to represent his Case, to the supreme
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(a) *Chandler's Hist. of Persecut.* p. 215, 16.

(b) *Soxom. Lib.* 7. c. 16.

and Sovereign *Physician*? and to him only?
 — Our *learned Author* will answer, — by
 no means. As in our Courts of Justice, being
 acquitted by the *Judge*, will not release the
 Person arraign'd, till he has discharg'd the Fees
 of the *Jaylor*; so confessing to *God* shall not
 save you, unless you humbly and penitently
 confess to the *Priest* who is *God's Representative*!
 And who would part with such an invaluable
spiritual Prerogative, as that of knowing the
 Secrets of every *Family* and every *Soul* in a Pa-
 rish? When once *God's Representative*, the *Priest*,
 is in Possession of Mens *Consciences*, one Step
 more, and that but a short one, puts him in
 Possession of their *Honour*, their *Virtue*, their
Reputations, their *Estates*, their *Fortunes*, their
Bodies, and their *Souls* all together: When Ec-
 clestialtical *Prerogative* runs so *high*, and common
 Sense ebbs so *low* as to submit to such *Usurpa-*
tions, it doth by no Means surprize me to see
 your *learned Friend* all Extacy and Transport!
 “ To cast out the Devil of Lust, or to throw
 “ down the Pride of *Lucifer*, to beat down
 “ Satan under our Feet, or to triumph over
 “ our spiritual Enemies, to cure a diseas'd Soul,
 “ or to keep unharm'd from the Assault of a
 “ Temptation or the Infection of an ill Ex-
 “ ample,” by which he means no more than
 to make Men superstitious Fools and Bigots, to
 prevail upon them to renounce their Reason

and

and Understanding, and to devote themselves without Reserve to the Will of the *Priest*, — the Power to do these Things saith our *learned Author*, “ is much more advantageous and beneficial to us, that is the *Priests*, than the “ Power of working the greatest Miracles.” (a) Well spoken Priest! So it is! By this Craft *we* get our *Wealth*, and our *Devotees* lose their *Senses*. *Pliny* tells us, and 'tis probable he wrote only the Language of *Tradition*, that if a Man be wounded by a *Scorpion*, going forthwith and whispering in an *Ass*'s Ear, will relieve his Pain, mitigate his Anguish, and heal his Wound. (b) Now, as your *learned Friend* delights much in *Symbolical* Representations, is not this a beautiful *Symbolical Image* of Confession to the *Priest*? Is the Poison of Vice more *deadly* than that of the *Scorpion*? What is to be done, but to have immediate Recourse to — an *Ass* if you can find one for your *ghostly Doctor*? Whisper in the Ear of an *Ecclesiastical Ass*, the Wound is healed, and the Work is done!

Well, *Confession* being made — Your Sins rated according to the current Price they bear in *Rome's Dispensation-Market*, and all your *spiritual Debts* being honestly discharged to the *Priest*, *Absolution* follows of Course. “ For-

“ giveness

(a) Cat. p. 236.

(b) Nat. Hist. Lib. 28. c. 10.

“ giveness of Sins,” saith our *learned Divinity-Factor*, “ is to be obtain’d in the *Catholic Church*, by the Ministry of Bishops and Priests, who are *authoriz’d Mediators* and *Intercessors under Christ* for Men,” (a) *Journeymen Saviours* Sir, if you please ! “ They are Substitutes and Vicegerents, binding and looseing, opening and shutting with the Keys of the Kingdom of Heaven,” and the best comes last, “ their Sentence is a prejudging Forerunner of the Sentence to be past on the last Day.” (b) Here you see a Man’s eternal Doom fix’d, — by whom? By *God*? No. But ’tis all the same, by the Priest, *God’s Representative* ! God is no more than an *humble Executioner* of the Sentence which his *Representative* denounceth. The *Priest*, whatever he be in *Name*, is in *Authority* and *Power* the supreme God and supreme Judge. His Voice is a “ prejudging Forerunner of the Sentence of the last Day.” If the *Priest* condemn, shall *God* justify ; or if the *Priest* acquit, shall *God* condemn? Who then dare *affront* a Priest, that has the Keys of Heaven and Hell at his Girdle? Ye Generation of *Nonjurors*, Generation of *wise Men* shall I call you? — When you hear your *Priest* say, Let us bow down and worship, before the *Lord* our *Judge* ! Our Salvation hangs on his sacred Lips ! Let us stand in Awe and tremble before him !

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This

(a) Cat. p. 165.

(b) Cat. p. 85.

This Doctrine of *Authoritative priestly Absolution*, is such an *Insult* upon Common Sense, as well as *daring* Impiety and Irreligion, that even wise and virtuous *Heathens* have treated it with sovereign Contempt and Abhorrence! *Attilius Regulus*, the *Roman* Consul, having been defeated by the *Carthaginians* and taken Prisoner in Battle, was sent to carry Offers of Peace to the *Romans*, having first been solemnly sworn to return to the Enemy's Camp, in Case these Offers were rejected. The Overtures he was sent with, being accordingly rejected, the *Roman High-Priests* urg'd him to *violate* his Oath, and offer'd to *absolve* him from the Guilt of Perjury. But how doth he resent the Motion? He receives it with Indignation, and rejects it with Disdain. (a) This surely he would never have done, had he conceived them to have been, what our *Author* in his *new Gospel* reveals them to be — invested with Power to forgive *all* Sin, but the Sin of — deriding the *Priest* and scoffing at *God's Representative*, for forming such *insolent* and *usurping* Claims!

Your good *Friend*, I am too much in Earnest to call him your *learned Friend* any longer, will plead that *Fathers* and *Councils* are on his Side. Just so, have I known a *Tyburn Con-*

fessor

(a) Suppl. Livy. Dec. ii. L, 18. c. 62. Hor. Lib. 3. Od. 5.

fessor plead that *Alexander* and *Cesar* were as great Robbers as he ! However the Truth of the *Faët* is granted ! The Council of *Trent* pronounces a solemn *Anathema*, upon such as deny the *sacramental Absolution* of the *Priest* to be a *judicial Act*. And yet, tho' all the Sacraments of *Rome* confer Grace ; by whose Blessing do they confer it ? By *God's* ? No, but by the Blessing of the *Priesthood* ! 'Tis the good *Intention* of the *Priest* that is to give Efficacy to the Administration, says the Council of *Florence*. (a) If the *Priest* be not well paid, can you expect him to be well pleas'd ; and if he be not well pleas'd, whatever good Words he may amuse you with, you'll have Reason to suspect the Goodness of his *Intention* ! When you come to be weigh'd in the Ballance, according as the *Priest* is in good or bad Humour, Heaven or Hell will preponderate in the Scale. Whatever you have been told before of the Efficacy of Sacraments ; you may safely believe what you are told now — you have the Word of a *Council* for it, and *Councils*, like *Tradition*, cannot err ; that *Sacraments* are no *Sacraments*, unless you are in such close League with the *Priest* as to be assur'd of his good *Intention* to bless them.

Q 2

To

(a) Hæc Omnia Sacramenta tribus perficiuntur, videlicet rebus tanquam Materia, verbis tanquam Forma et Persona ministri conferentis Sacramentum, cum *Intentione* faciendi quod facit Ecclesia. Si desit, non perficitur Sacramentum.

L'Abbe's Conc. Tom 13. p. 535.

To expose the Absurdity of this Doctrine, it was urg'd at the *Council of Trent*, that if a *Priest* should want a good Intention, — such *Catholic Priests* there were in those Days, whatever there may be in ours! all the *Sacraments* he administers, must want the *sacramental Efficacy*: If he baptizes Children, or absolves Penitents; such *Baptism* is no *Baptism*, such *Absolution* is no *Absolution*, consequently those who are *curs'd* with his Administration, dying unbaptiz'd, or unabsolv'd, must be lost for ever! Nay, if an Infant, that receives such *unintentional Baptism*, should afterwards become a *Bishop*; — as many as he ordains, have a *Nullity* stamp'd upon all *their Administrations*; so that Millions may *eternally perish*, thro' the Conduct of *one single Priest*, in *one single Instance* only! But all such Arguments as these were easily *overul'd*, tho' not so easily *answer'd*. The *Council* was under the *Pope's* absolute Direction; which occasioned this bold *Pasquinade* upon it, that the Synod was guided in all its Decisions by the *Holy Ghost*, sent thither from Time to Time in a *Cloak-bag* from *Rome*. (a)

But to return to our *Author*. I have one very considerable Objection against his Doctrine — that the Sentence pronounced by his

Catholic

(a) Father *Paul's* Counc. of *Trent*, p. 497.

Catholic Priest, " shall be a prejudging Fore-
 " runner of the Sentence pass'd on the last Day." If *Christianity* be in the *Right*, he must be in the *Wrong*. 'Tis not *Christ's Vicars*, *God's Representatives*, the *Prime Stewards of his Revenues*, the *Chief Masters of his Household* and his *Almoners*, but another Sort of Men, Men of a very different Character and Complexion, — 'Tis the *Saints* that must judge the World. But if this refers only to *Civil Judicatories* by *Christian Magistrates*, our *Author* no doubt, will still maintain his *Church Pre-rogative*, of sitting as *supreme Judge* of the World : — should we then appeal to the *Bar of God*, rather than to the *Tribunal of the Priest*, who knows but we may subject ourselves to a *Premunire* for appealing to a *foreign Jurisdiction* ?

Be it ask'd what *Family* are these *Priests* of, whose *irreversible Decrees* fix and direct the Sentence of the *last Day* ? The *Catechist* answers roundly, " From *Jesus* we have an uninterrupted Chain of *Bishops*, the *Successors of the Apostles* down to this Time." (a) The Line of *Succession* is as strait as a — Ram's Horn, and *ranting Fanaticks* add, as oft broke into, and indented. However let them glory in the Name of the *Apostles Successors*, as well as of *God's Representatives* ! Did You ever read of a *Pope*
 who

who directed a *Painter* to Draw him *Peter* and *Paul*, and exert all the Force of his Genius on the Occasion. The *Painter* draws them with a strong *Vermillion* Blush in their Faces. And had They says the *holy Father* such *ruddy* Complexions as these? No, reply's the *Virtuoso*, but were they here now, to see what a *Ragamuffin Race* set up for their *Successors*, they would *blush* with *Surprize* and *Astonishment* as these *Pictures* do! I leave Your *Friend* and his *uninterrupted-Succession Tribe* to apply this. We have known the Times Sir, Times that You and Your Party still *adore*, when it was the Language of one who call'd himself a *Protestant Divine*, one of the *Paul's Coppock's*, or *Cl--yt--n's* of that Age, that *if the Devil himself was to put on holy Orders, he would be inspir'd of the Hely Ghost.* (a) From the whole Turn of our *Author's* Sentiments, I question, if it were put to him, whether he would not assert the same!

Praying for the Dead brings in a fresh Flow of Treasures to the Church, and therefore must be another *fundamental Article* in the *new Gospel*, this *Gentleman* would establish. " The " Dead pray for us, and why should we not " pray for the Dead? Surely one good Turn requires another! But should it be ask'd, how know

(a) Emanl. Utty. D. D. Vid. Century of scandalous and lewd Ministers, p. 2. 1643.

know you that the *Dead* pray for us? — You have our *Author's* Word for it in his *Catechism*; and who, but a *Heretic*, can dispute the *infallible* Word of an *infallible Priest* or *Bishop*? The Authority of *Tradition* itself is not more venerable and sacred than the Authority of this our *Tradition Believer*! “ The “ Saints,” saith he, “ pray for us more after “ their Death than before.” Did he, think you, ever *see* or *bear* them at their *Devotions* in the other World? Has he any Correspondence with the Saints *there*? Whatever he may have with the Saints of *Rome*, 'tis presum'd he has none with the Saints of *Heaven*.

Another Argument in Justification of *praying for the Dead* is, that it was the Practice among the *Antient Jews*. That I deny, and call upon our *Author* to prove it. — It shall be done — as follows. *Moses forbids* the *Jews* offering Oblations for, (or to) the *Dead*; (a) or, in other Words, he warns them against *apostatizing* into the Idolatry of the *Gentiles*, among whom it was usual to sacrifice to their *dead Idols*, or *Hero Gods*; — *therefore praying for the Dead* is a Duty prescrib'd in the *Jewish* Institution. Now *Sir* permit me to illustrate the Force of this Reasoning by one or two *parallell* Instances. God says to *Moses* thou shalt have no other God but me; — *therefore* *Idolatry*

(a) Deut. 26. 14.

latry is of divine Appointment. Thou shalt not worship any graven Image; — *therefore* bowing to an *Idol's* Shrine is paying Obedience to the Commands of Heaven. Was our *Author* think you, pupill'd by a *learned Divine*, (*not a fanatic one, for it is a Case that has been argu'd in Councils,*) who could prove the Illegality of *Commendams*, and *Nonresidences*, from any one Text in his Bible? Once he was to entertain his Audience with a Discourse upon this, you will expect me to call it *prolific*, rather than *barren* Subject; — *Abraham* begat *Isaac*. After having display'd much *genealogical Learning*, and holy Zeal over his Text, he *infern'd* from it, and so *natural* was the Inference that any one of your venerable *Church Deaconesses* would have *infern'd* the same, — the *Unlawfulness* of *Nonresidences*. For how should *Abraham* have begat *Isaac*, had he not been a *Resident* with his Wife *Sarah*? Our *Catechist's* Reasoning, has more of the *marvellous* in it than this, tho' I can by no Means allow it to be *as clear and conclusive*!

Some other Authorities, *Scripture ones* he calls them, he has deduced out of the *Apocryphal* Writings. In Imitation of the Council of *Trent*, he has foisted the *Apocrypha* into the *Sacred Canon*, tho', as might be shewn at large, all *antient Councils* and Authorities are

against

against him. (a) 'Tis presum'd, that with the Council of *Trent* likewise, he'll *curse* and *anathematize* all such as refuse to receive these Books as *canonical* Scriptures, and to believe the *Legends* they contain to be, like his own *Catechism*, the Language of a Divine Revelation. But what has he advanc'd from them in Defence of *Praying for the Dead*? The first Text he has urg'd bids as fairly to prove the Divinity of the *Alcoran*, or the Truth of Transubstantiation, as it doth to prove the Point he would establish. The next Authority he adduces, is taken out of the *second* Book of *Maccabees*; a spurious Performance, compil'd by an unknown Hand, — by a Writer, whoever he be, of no Reputation. But be the *History* wrote by whom it will, it is probable that the *Paragraph* refer'd to is an *Interpolation*. *Josephus*, in his Account of the Defeat of the *Jamnites*, never mentions the Fact of *Judas*, now under Consideration, as 'tis highly probable he would, had the *History* of it been *authentic*. But allowing our *Author* to make the most of the Passage that he can; the Prayers and Sacrifices there mention'd, might be offer'd and seem to be offer'd for *Sin*, as that might be hurtful to the living, as was the Sin of *Achan*. Yet after all — such *Apocryphal* Authority is of as little Weight with a Man
P who

(a) Vide *Cosins's Canon*. &c.

who is guided by *Common Sense*, as the Authority of your *Friend's Tradition Bible*.

But *St. Paul* who was no *Apocryphal* Writer, exhorts that *Eucharists* be made for *all Men*, and *Supplications* for all *Saints*; therefore infers our *Author*, *St. Paul* recommends it to us to pray for the *Dead*. What then, doth *St. Paul* mean that we should pray for *Dead Kings* that are in Authority, as well as for the *Living* ones that are? Doth he mean that we should lead quiet and peaceable Lives under the Government of *dead Kings*, as well as under the Government of the *Living*? According to our *Author* he doth; and you know *Sir*, *Infalibility* cannot be mistaken. Should any Person of Distinction call in all the Physicians in *Manchester* to join in a Consultation upon his Case, would not you understand that he meant to summon all the *dead* Physicians, as well as all the *living* to attend him? All those whose Bodies *lie rotting* in the Ground, as well as any others whose Names *rot above* it? I take all becoming Confusion to myself, unable any longer to combat such *Catholic Church-Demonstration* as this.

Another Piece of *Artillery* our *Catechist* brings out of his *Catholic Arsenal*, to batter down Heresy and establish *Prayer for the Dead*, is that Text in *St. John*, "There is a Sin un-
" to Death, I do not say you shall pray for

" it."

“ it.” Because there is a very heinous aggravated Sin, called here a *Sin unto Death*, which we are not bound by Precept to pray for; therefore we are *to pray for the Dead*. Remarkable are the Words of our *learned Lightfoot*, referring to this very Text. “ When” says he “ I see these Men’s Annotations on this “ Scripture, they often put me in Mind of “ *Benbadad’s* Servants with *Ropes* about their “ Necks, catching at any Word that fell from “ the King of *Israel’s* Mouth, that might be “ of any Advantage to their forlorn and lost “ Cause and Condition. These Men’s *popish* “ Cause, has had the *Rope* about its Neck now “ a long Time, and been in a lost and for- “ lorn Case; and I cannot tell whether I “ should laugh or frown, to see what pitiful “ Shifts and shameful Scrambling they make “ for it, by catching at any Word or Syllable “ in the Scriptures or Fathers, and wresting, “ and twisting, and twineing it to any seeming “ or colourable Advantage to their condemned “ Cause, to save it from Execution.

“ Certainly they are at a very hard Pinch for “ Proof of *praying for the Dead*, when they “ make such a Scraping in this Portion of “ Scripture to rake it out thence; whereas the “ Words are as far from meaning the *Living* “ *praying for the Dead*, as the *Dead praying* “ *for the Living.*” (a)

P 2

But

But if we must *pray for the Dead*, what are the proper Seasons for this Kind of Devotion? Our *Author* answers: “ If you would commemorate any of the faithful departed in as solemn and particular Manner, let it be done with Almsgiving, on the *third, ninth, and fortieth* Day after the Person’s Decease, and on the *Anniversary* Day of his or her Death.” We are told that our *Pagan Ancestors* in this Land, and *Herodotus* gives the same Account of some other Nations, as soon as any of their Friends were dead, instead of consigning them to their Mother Earth, as a Prey to Worms, *feasted* themselves upon their Remains, which they look’d upon as an Act of great Piety and Devotion; With great Solemnity they invited their most intimate Friends to *feed* with them upon the Bodies of their *dead* Relations, to regale themselves with a *Fricassee*, cook’d out of the Remains of a dead Neighbour, Father, or Brother. (a) Our *Catechist’s Prayers* for the *Dead*, have not that *savage* Complexion which this Kind of Devotion wears, but they are *equally* indefensible and superstitious. He has not thought it *expedient* to entertain his *Readers* with the Reasons alledg’d by the *Daughters of Superstition* in Favour of the Periodical Devotions mentioned above. However as I find
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(a) Muret’s Funeral Ceremonies.

the same Practice in the *Greek Churches*, and the *Reasons* urg'd by them in Support of the Practice, I'll beg Leave to supply our *Author's* Omission.

Their *third* Day's Devotions for the Dead, are perform'd for two Reasons. — First, in Consideration that the Dead Body in that Space of Time, begins to *change* its *Form* and *Features*; and next because our *Saviour* rose from the Dead on the *Third* Day. Their Prayers on the *Ninth* Day after a Person's Decease are offer'd, say they, because by that Time the whole Body, excepting the Heart only, which was the chief Seat and Instrument of the vital Functions, is grown *putrify'd* and *noisome*; and likewise Prayers are renewed then, because one of the Times our *Saviour* appear'd to his Disciples, when he had rose from the Dead, was on the *Ninth* Day after his *said* Resurrection; and the Solemnities of the *fortieth* Day are perform'd, because, then the *Heart* and the *whole Body* is become *corrupt* and *putrified*; and because also our *Saviour* ascended to *Heaven* the *fortieth* Day after his Resurrection. (a) If our *Author* will not abide by these Reasons, for the Practice he recommends, I call upon him, to assign *worse if he can*, for I despair as to his assigning *any better*. If this be *Religion*,

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(a) Muret's Funeral Ceremonies.

I no more wonder at the *Turks*, who reverence *Idiots* and *Madmen*, as *Saints* and *Prophets*!

Sir *John Chardin*, in his *Travels to Persia*, gives us an Account of some Funeral Ceremonies of the *Mingrelians*, in the County of *Colchis*. One of them is — to perform, after the Manner of our *Author*, Acts of Devotion over the Dead on the *fortieth* Day after his Decease. Their Motives to this Practice are very *substantial* and *solid*. I'll not presume to say that our *Author's* are the same. After some *frantic* Lamentations, that inspire indifferent Spectators with Pity and Horror, and which are continued till the *fortieth* Day after the Persons Decease, that being the appointed Day for his *Interment*; the *Bishop* says *Mass* over him, and then most *devoutly seizeth* on his Horse, Wearing Apparel, Plate, and every Thing he left behind him, and *appropriates*, or, if you like the Expression better, *consecrates* the whole to his own immediate Service. (a) Thus the Goods which the *deceased* has left behind him, become the Property of *God's Representative*; and the *more* there is left for *God's Representative* the *better*! I appeal to our *Author*, whether this is not, upon his own Principles, *pure, primitive Religion*!

The next Thing I would take Notice of in your *Friend's Tradition Gospel* is, the Zeal he expresses

(a) Chardin's *Travels*, p. 105.

expresses for the Commands of the *Church*.
 “ You are to observe the Laws of the *Catholic*
 “ *Church*, and all the Rubrics and Canons of
 “ the particular Church of which you are Mem-
 “ bers; and besides these general Laws, you are
 “ to regard the following particular Commands :
 “ — To abstain from eating Blood; to offer
 “ to God our Tythes, First Fruits, and volun-
 “ tary Oblations; to observe the Feasts and
 “ Fasts of the Church; to offer and receive
 “ the Eucharist every Holy Day, at least not
 “ to omit any of the great Festivals; and to
 “ pray standing on all *Sundays*, and *every Day*
 “ between *Easter* and *Pentecost*.” (a) The ho-
 nest *Protestant* will ask, will it not be suffici-
 ent for a Man if he endeavours to pay a sincere
 and uniform Regard to the *Commands* of God;
 tho’ he should be a *Stranger*, or even an *Infidel*
 as to the *Commands* of the *Church*? Cannot
 God save me without the Church’s *Consent*, or
 the Church’s *Interposition*? But let the *Quærist*
 consider, who should the *Church* be, but the
Priests; and who are the *Priests*, but *God’s Re-*
presentatives? In an Affair of such Importance
 therefore ’tis neither *safe* nor *prudent*, to *say no*
more, to run any Hazards. *Tindal*, one of our
first Reformers, whose Translation of the *Bible*
 into *English*, was burnt in Queen *Mary’s* Reign,
 by the Hands of the *Common Hangman*, disput-
 ing with a *learned Papist*, and shewing him
 that

(a) Cat. p. 60.

that *Popery* was a most horrid Corruption of Christianity; his Adversary replies, *we had better be without God's Laws, than without the Pope's Laws.* And would not your *Catholic Friend* were he put to it, as roundly assert, that we had better neglect *God's Commands*, than neglect the *Commands* of the *Church*. I make no Doubt but he would. One of these *Commands* I would briefly animadvert upon at present, that is, the *second*. The *Catechist* and his Disciple talk thus.

Q. What Respect are we oblig'd to pay to God, besides worshipping him with our Hearts and Mouths?

A. We are to Honour him with our Substance.

Q. What Part of our Income must we offer to him?

A. The Tythe or Tenth Part.

Q. What must we offer to God besides?

A. The First Fruits of all our Increase.

Q. What doth God expect from us besides?

A. That we should offer him something of our own Free-Will.

Q. How much, and when?

A. The more and the oftener the better.

Q. To

Q. To whom are these *Tythes*, *First Fruits*, and *Oblations* to be offer'd?

A. To God's *Representatives*, his *Priests*. (a)

Here *Sir* you see, that what is given to the *Priest*, is given to the *Lord*, and that the *Priest*, like him whose *Representative* he is, loveth a *cheerful* and *liberal* Giver. The *Tenth* Part of all your *Revenues* is but a small Matter to give him. The *First Fruits* of all your *Increase* is something better; but it is your *voluntary Oblations* that must crown all. For your *Comfort*, you cannot err by giving *too much*, even tho' you give away *more* than your *all*; for the *more* and the *oftener* you give, the *better*. Your *Offspring*, your *Family*, your *Creditors* may not bless you for it; but the *Priest* will.

The Ecclesiastical *First Fruits*, that is, the *first* Years Profits of *Bishoprics* and *Benefices* after their Avoidance, as they stand rated in the *King's Book*, was formerly in this Kingdom paid to the *Pope*, but alienated to the *Crown* at the Reformation. Queen *Anne*, in the *third* Year of her Reign, settled the Revenue arising from such *First Fruits*, and *Tenths*, as a *perpetual* Fund for the Augmentation of *poor Livings*, and the better Maintenance of the *poorer* *Clergy*.

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Clergy, whereby they have once more *reverted* to the *Church*. This *Grant*, however *useful* it may be at present ; should it always be continued, the Consequences that may arise from it in future Ages, I — dread to mention ; but *you*, and *your Catholic Friend* will mention with Pleasure. Nothing less it seems will satisfy his Appetite, and a voracious one it is, than the Tythes and first Fruits of all our Possessions. Nor are those alone sufficient ; — when he has *fleec'd* his Flock, by Tythes and *first Fruits* ; — next they are to devote the *Remainder* of their Substance to him, in *voluntary Oblations*. This *Gentleman's* Stomach would digest *Church Revenues*, as a *Wolf* would Lambs, or a *Kite* Chickens. — I trust *Sir*, I can safely prophesy, that his Wishes will never be fully gratify'd in *Britain*. At *Paraguay*, in *South America*, the *Missionary Jesuits* have a Settlement that must be most excellently adapted to our *Catechists* Taste. Thither I would recommend it to him to transport himself, and if he pleases, he may take his R-y-l Master, *France's political Foot-ball* with him. This Settlement, which is computed to contain two Millions of *Indians*, is divided into 42 petty Principalities, govern'd by that Number of Ecclesiastical Sovereigns, who are both *Priests* and *Kings*. It abounds with Sheep and black Cattle, Timber, Corn, Pulse, Flax, Cotton, Indigo, Sugar, and Fruit, and with *Silver* and *Gold Mines*, tho'

it seems the *Ghostly Fathers* will not own the latter. The *Inhabitants*, whom they have in the most abject and absolute Vassalage, have no Property of their own, and nothing allow'd them but Food and Rayment. Notwithstanding this, they are an active and laborious People. They bring all the Produce of the Mines; all the Provisions of the Land; and all the Manufactures they work, into *Ecclesiastical Warehouses* appointed to receive them. Not even a Chicken of his *own Rearing*, is a poor *Slave* suffer'd to eat, unless it be cater'd out to him in the Course of the Church-royal Allowance. The *Trade* these *Holy Fathers* carry on at the Expence of their Slaves, and the *Revenue* it brings them, not to mention the *Gold Dust* gather'd by the *Indians*, out of the Washes, when the Rivers ebb, is incredible. To keep these Slaves in *Obedience*, as well as to guard against *Invasions*, they have a large standing Military Force, and a *right Reverend Generalissimo* to head them. In a Week's Time they can collect an Army of 60,000 Troops, to fight the Battles of the *Priest* and the *Lord*, against all Enemies or Invaders. (a) Now Sir, would not our *right Reverend Catechist* think you, relish such a Settlement as this, where he need not preach up *Tythes*, *first Fruits*, and *voluntary Oblations*, because,

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all

(a) Betagh's Voyage round the World 1719. p. 325. &c.

all the Treasures of the Land, and all the Labour of its Inhabitants, are the Inheritance of *Catholic* Priests, and their Subjects have nothing but the *Sweat of their Brows* which they can call their own? What *pure Orthodox* Religion must that be, which would constitute him a *Royal Priest*? — Were he advanc'd to such *Church Royalty* as this, and who knows but he may, if he tries; — the Scene would be probably chang'd, and *God* must then become the *Priests Representative*, instead of the *Priests condescending* to be *God's*!

In the Kingdom of *Pegu* in the *East*, the superstitious Inhabitants worship the *Devil*, and offer their Addresses to him by the Mediation of the *Priest*, whom they call, not as our *Catechist* doth, *God's Representative*, but the *Devil's Father*. (a) Our *Author* will conclude, that these *Idolaters* are very much out in their *Church Heraldry*, and derogate much from the Dignity of his *Heaven-born* Extraction; and yet I confess a *Devil* that is to be *blown* or *fir'd* out of his Dominions, one can scarce forbear inferring, that he is created only to *serve a Turn*; and is, as the Inhabitants of *Pegu* suggest, a *Devil* of the *Catholic Priest's own begetting*.

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[(a) Atl. Asia p. 662.]

In some of the preceding Pages it has been observ'd, that *Baptism* gives God a Property in his Creatures, which he had not before. Now we come to *Excommunication*, which according to our *Author* is an Ecclesiastical Rite, that *robs* God of *all Property* in his Creatures, and makes them the Property of the *Devil*. This says he, "is distinguished by the Names of "total Separation, and Anathema or Curse, it "being the greatest Curse that can be laid "upon Man," and in relation to it, he observes, that "casting out of the Church" more *Mysteries* or *Sacraments* still! "is an I-
 "mage of casting out of Paradise, and to be "paralell'd with it, that when a Man is ex-
 "communicated out of one Church, he is ex-
 "communicated out of all; and any Church
 "that receives an *excommunicated* Person de-
 "serves the very same Sentence;" that is, a-
 ny Church that *receives* a Person that has been devoted to the *Devil*, when the *Devil* refuses to receive him, *deserves* to be given to the *De-
 vil* itself. (a) "When Persons are thus excom-
 "municated, they are not only excluded from
 "Communion in sacred Things, but are to be
 "shunn'd and avoided in civil Commerce and
 "ordinary Conversation; no one is to receive
 "them into their Houses or eat at the same

Table

(a) Catech. p. 406;

“ Table with them ; they are not to converse
 “ with them familiarly whilst living, nor per-
 “ form the Funeral Obsequies for them when
 “ dead : — They can neither have a Christi-
 “ an Burial, nor a Christian Commemoration
 “ among those who are departed in the true
 “ Faith and Unity of the Church.” This
 dreadful Sentence of *Excommunication* which
 our humane and benevolent *Author* bandies a-
 bout, seems to be but a *new Edition* of the *old*
Pagan Excommunication, practis’d in this Land
 by the *British Druids*, as related by *Cesar*.
 “ This Punishment” says he “ is, of all
 “ others the most dreadful, for they who lie
 “ under the Sentence of *Excommunication*, are
 “ number’d among the most reprobate and a-
 “ bandon’d : All shun them and fly from them
 “ as from a Pestilence, least they should be
 “ tainted with the Infection. They are ex-
 “ cluded from all the Privileges, and from the
 “ Protection of Law, and from all the Ho-
 “ nours of the State.” (a) But severe as this
Pagan Excommunication was, our *Catholic*
Christian’s is much severer of the two. This
Ecclesiastical Thunderbolt as hurl’d about by our
Author

(a) ——— Sacrificiis interdicunt. Hæc Pæna apud eos est gra-
 vissima, quibus ita est interdictum ii Numero Impiorum ac Sce-
 leratorum habentur, iis omnes decedunt, aditumq; eorum sermo-
 nemq; defugiunt, ne quid ex Contagione incommodi accipiant,
 neque iis petentibus jus redditur, neque Honos ullus communica-
 tur.

Author, has in former Times been a *dreadful* Instrument in the Hands of *spiritual Tyrants*. However, blessed be *God* and the *Reformation* for it; amongst *Protestants* 'tis consider'd at present only as *rusty Armor*, fitter for *Parade* than *Service*; — fitter to be hung up in *Terror*, than to do any great *Execution*. But amongst our *Catechist's* Disciples, I am inclin'd to believe it may have its *Use* still. It may contribute to *preserve* and *increase* that Spirit of *Devotion* to *Wooden Gods* and *Wooden Shoes*, and *Priests* more *Wooden* than either, which this *Gentleman* would propagate. 'Tis hard to account upon any other *Footing*, how so solemn an Admirer of early *Church Antiquity*, as our *Author* professes himself to be, should be for the Establishment of this Kind of *Church Discipline*, which boasts of no such *Antiquity* to recommend it; for I find no Tracks of it in the *Christian Church*, till near 200 Years after *Christ* Pope *Victor* made Use of it as an *Ecclesiastical Racket*, wherewith to play off the Ball of Contention.

Should it be ask'd what *black* and *atrocious* Crimes those Persons have been guilty of, against whom your *Friend's Catholic Fathers*, the Popes of *Rome*, have from Time to Time pronounced this dreadful Sentence? Why truly their *Crimes* have been such as these: — Celebrating *Easter* on a wrong Day; Want of *Orthodoxy* in the *Cut* of the *Beard*; being guilty

guilty of *philosophical Heresy*, in maintaining the Doctrine of *Antipodes*; transferring a Branch of Trade from one Country to another. These, and ten thousand more *such Sins* as these, have from Time to Time provok'd the *Catholic* High Priests of *Rome*, to devote *obstinate* Offenders, that is, those who will not, or cannot buy *Grace* and *Paradon*, without Pity and without Redemption to the *Devil*! No Hell then like an *empty Purse*; that *shuts* all the Bowels of the *Catholic Priest's* Compassion, and *opens* all the Sluices of Perdition, to pour down Floods of eternal and relentless Vengeance upon the poor *pennyless Sinner*!

By the *Ecclesiastical* Laws of this Realm, *Excommunicated* Persons are not allowed *Christian* Burial. In the Days when *Monkery* and *Superstition* reign'd like *Twin Sisters*, or rather rag'd like *baleful Meteors* without *Controul* in our Land; those who died under the Sentence of *Excommunication* had their Bodies cast into a Ditch, or cover'd with a Heap of Stones, which according to *Hoveden* they call'd *Imblo-care Corpus*. In those Times it was the sacred Language of *Tradition*, and *Tradition* like its nursing Father the *Pope* cannot err; that such Bodies, however expos'd to the Weather, could not perish, but would continue incorruptible, as dreadful Monuments of the Divine Vengeance, that overtook the Contumacious Of-

fenders.

fenders. (a) Absurd and extravagant as such Pretensions were, yet should your *Friend's Catholic* Faith ever become established in our Land; it would not all surprize me, to see him pleading *Tradition* and *Antiquity* in support of the same *Priest-worship* Superstition.

Whilst I am upon this Subject, a Subject that must be very grateful to the *Catechist's* Taste, as *Church* Power and Authority appear to be the *darling Idols* he *worships*: I would beg Leave to transcribe, a very *holy* and *pious* Form of Excommunication us'd in the Church of *Rome*. It was wrote by *Ernuflus* the *Bishop*, one of the *Successors* of the Apostles in the *uninterrupted* Line, tho' indeed one would scarce imagine so, from his *meek* and *merciful* Spirit. A *Translation* of it (which I shall make Use of here, with some little Variation) was publish'd in several Papers in 1745. It is to be met with, not only in Sir *Henry Spelman's* Glossary, but likewise in the *Leger Book* of the Church of *Rocheſter*, now in Custody of the *Dean* and *Chapter* there.

The Account given of the Original Occasion of it is this: An *Allom* Worker that belong'd to his *Holiness* the *Pope's Allom* Works, was brought over to *England*, who discover'd the Secrets of that Trade to the *English Nation*.

R

In

(a) Matth. Paris,

In vengeful Commemoration whereof, the *Al-lom* Workers, *English ones* my *Author* must mean, are most devoutly curs'd one certain Day in the Year as follows.

By the Authority of God Almighty, Father, Son, and Holy Ghost; and of the Holy Canons; and of the immaculate Virgin Mary, the Mother and Patroness of our Saviour; and of all the Celestial Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims; and of all the Holy Patriarchs, and Prophets; and of all the Apostles and Evangelists; and of the Holy Innocents, who in Sight of the Holy Lamb, are found worthy to sing the new Song; of the Holy Martyrs, and Holy Confessors; and of the Holy Virgins; and of all the Saints; and together with all the Holy and Elect of God; we *excommunicate* and *anathematize* this *Thief*, or this *Malefactor N.* And from the Thresholds of the Holy Church of God Almighty, we sequester him, that he may be tormented, dispos'd, and deliver'd over with Dathan and Abiram, and with those who say unto the Lord God, *depart from us, we desire not to know thy ways.* And as Fire is quenched with Water, so let the Light of him be put out for evermore, unless it shall repent him, and he make Satisfaction. *Amen.*

May God the Father who created Man,
curse him. May the Son who suffer'd for us,
curse

curse him. May the Holy Ghost who was given for us in Baptism, curse him. May the Holy Cross, which Christ for our Salvation triumphing over, ascended, curse him. May the Holy and Eternal Virgin Mary, Mother of God, curse him. May St. Michael, the Advocate of Holy Souls, curse him. May St. John the Chief Forerunner and Baptist of Christ, curse him. May St. Peter, St. Paul, and St. Andrew, and all other Christ's Apostles, together with the rest of his Disciples, and four Evangelists, curse him. May the Holy and wonderful Company of Martyrs and Confessors, who by their Holy Works are found pleasing to God, curse him. May the holy Choir of the holy Virgins, who for the Honour of Christ have despis'd the Things of the World, curse him. May all the Saints, who from the Beginning of the World to Everlasting Ages, are found to be the Beloved of God, curse him. May the Heaven and Earth, and all the holy Things therein remaining, curse him. May he be curs'd wherever he be, whether in the House; or in the Field; or in the Highway; or in the Path; or in the Wood; or in the Water; or in the Church. May he be curs'd in Living; in Dying; in Eating; in Drinking; in being Hungry; in being Thirsty; in Fasting; in Sleeping; in Slumbering; in Waking; in Walking; in Standing; in Sitting; in Lying; in Working; in Resting;—

Here for *Decency's* Sake I substitute the *Original*, in the room of the Translation, — *mingendo cacando*, and in Blood-letting. May he be curs'd in all the Powers of his Body. May he be curs'd within and without. May he be curs'd in the Hair of his Head. May he be curs'd in his Brain. May he be curs'd in the Crown of his Head; in his Temples; in his Forehead; in his Ears; in his Eyebrows; in his Cheeks; in his Jawbones; in his Nostrils; in his Foreteeth or Grinders; in his Lips; in his Throat; in his Shoulders; in his Wrists; in his Arms; in his Hands; in his Fingers; in his Breast; in his Heart; and in all the interior Parts to the very Stomach; in his Reins; in his Groin; in his Thighs; in his Genitals; in his Hips; in his Knees; in his Legs; in his Feet; in his Joints; and in his Nails. May he be curs'd in the whole Structure of his Members. From the Crown of his Head to the Sole of his Foot, may there be no Soundness in him. May the Son of the Living God, with all the Glory of his Majesty, curse him; and may Heaven with all the Powers that move therein, rise against him to damn him, unless he shall repent and make full Satisfaction. *Amen. Amen. So be it. (a)*

This Excommunication, *Mutatis Mutandis*, is to be apply'd to one or more, or to any other

(a) Spelm. Gloss. p. 206;

ther Occasion, as well as that recited above. Here we have a flagrant Instance of the Spirit of the *Catholic Church of Rome*, and I wish there be any better Spirit that reigns in your *Friend's Catholic Church at Manchester*. Even our present *gracious Sovereign*, whom may God long preserve ! is every Year excommunicated at *Rome*, in the famous *Bulla Cœnæ*. It is withal therein ordain'd, that *Catholics*, that is Believers of *your*, or of *your Friend's* Complexion, shall not be oblig'd to *attempt dethroning* him, till the Assistance of a *French Power* gives them a Prospect of Success in the *Enterprize* : But if they should make any *Volunteer Attempts*, and miscarry, their Zeal shall be adjudg'd Meritorious; and those who fall a Sacrifice to it, shall be *enroll'd as Martyrs*, that suffer'd in a *glorious Cause*. 'Twas probably this, that tempted your late unhappy *Manchester Friends*, when executed for their Treasons, to *ape* the Character of *Martyrs* : And this likewise Accounts for the *Religious Honours* since paid them ; for why may not *You* Worship *them*, as the Inhabitants of *Goa* do *Apes*, who builds *Pagods* or *Temples*, in which to serve them. (a) Upon closing the Recital of the above truly *Catholic Bull*, a Cannon is discharged, at which it is said, the more Superstitious blind and bigotted *Papists* believe, all the *Hereticks* of the Earth tremble ! (b) And

(a) Tavernier's Travels in India, p. 77.

(b) Bennet of Newcastle against Popery, p. 20;

And now we are at *Goa*, a Learned *Writer* gives us a *recent* Illustration in an Instance he met with there, of that Spirit we have been just describing. A *Priest*, a *Catholic* one you may be sure, came to buy Fish in the Market, and finding none left, he demanded a *Gentleman's* Bargain who had just bought some before. The *Gentleman* civilly excus'd himself, alledging that he had some *Friends* to dine with him that Day. Instead of admitting the Propriety of the Apology, *God's Representative* gave him a Repri-mand in very *scurrilous* Language; to which he replied with becoming Dignity and Spirit. Hereupon *God's Representative*, the Priest, let fly the Dart of *Excommunication*, which pierc'd so deeply, that besides the *Gentleman's* begging Pardon on his Knees before the *Archbishop*, it cost him above *seven Pounds Sterling*, to procure his Absolution, (a) and redeem himself from the Power of the *Devil*. — A good-natur'd and merciful Devil too! Quoth *Pasquin*; that will relinquish his Rights, and release his Prisoners upon any *pecuniary* Considerations whatsoever! But I dare not dwell any longer upon this Subject, lest I should Wrestle down upon myself, this very Sentence I have been exposing, and provoke your *Catholic Friend*, in his great *Catholicism*, to deal out his *holy Curses*

like

(a) Hamilton's *Voyage to the West-Indies*, p. 253.

like his *Sacraments*, by *Wholesale*; by the *Doxen* against me!

I could easily point numberless more, *Ab-surdities* and *Superstitions*, that abound in your *Friend's New Gospel*. I could give you not a few Specimens only, but a large *Muster-Roll* of the Magical Forces he employs, to wage *War* with the *Devil*. I could lead you through the whole of his *Church Discipline*: Shew you what *Part* of the *Year* you are to pray *standing*, if you would have God to *bear your Prayers*: And what *Part* of the *Year* you are to pray *kneeling*, if you expect Heaven to be *propitious*. But I need not instruct *You* in these Things. 'Tis presum'd *You* must be *properly* instructed in them already! And what has been already offer'd, is more than sufficient to convince my *Protestant Readers*, should the Revolution long meditated by your *Friends*, take Place; what kind of *Religious Principles* must take Place with it. With *New Governors* we must have *New Gospels*, and *New Gods*: And as to *Civil Affairs*, we must have *all our Old Taxes*, and *ten thousand New* ones besides them.

The *Lands* alienated to the *Crown* at the Reformation, must likewise revert to the *Church*. How else should we be able to feed and support Swarms of *hungry Priests*, of your *Friend's* Complexion? Swarms of *Exorcist-Devil-driv-*

ing

ing *Ecclesiastics*, that demand your Money, not with *Pistols* levell'd at your *Breast*, but with *Anathema's* levell'd at your *Conscience*, and let you know what you are to expect, if you do not believe, that the more you give them the better. What a happy Exchange would it be! I do not mean for you *Sir*, but for rational consistent *Protestants*, to barter away their *Estates* and their *Senses*, for *Old Wives Fables*, and *New Gospel Revelations*? — But as much *Fanatic* as I am, 'tis hop'd by this Time you are convinc'd, that I have no great Fondness for either! Of all Frauds, there are none so enormous as devout Frauds; of all Cheats and Impostures, your sanctify'd ones are the most dangerous, as well as the most accomplish'd. Know you not *Sir*, that what those who practice Slight of Hand, call *Hocus Pocus*, is nothing else but a Corruption of the Words *Hoc est Corpus meum*, made use of by the *Papists*, when they pretend to transubstantiate Bread and Wine into the Body and Blood of *Christ*? So justly contemptuous has the Church of *Rome* render'd herself, by her *Legerdemain* Practices and Pretensions! If your *Friend* the *Catechist* has done the same, let him not blame others for pouring Contempt on his Principles, but let him blame those Principles that justify and deserve it. To paint a Monster in his proper Colours and full Proportions, is a sure Way to expose him!

Religion,

Religion, and the *Religion* of *Jesus Christ* in particular, is a plain, easy, and intelligible Thing; adapted not only to the Taste of *Priests*, *Philosophers*, and *Poets*, but to the lowest Capacity. 'Tis plain and uniform, like the *Coat* which *Jesus* wore. It derives a nobler Lustre from its own *Native Simplicity*, than all the *Airs* belonging to *Superstitious Grimace*, or *Theatrical Pageantry* can give it. Indeed *Religion* doth not, cannot consist in *Rites* and *Modes*, or any pretended *Orthodoxy* of Opinion, but in *Rectitude* of Life and Manners; in *Purity* of Conversation, and the *Adornment* of our Nature. Supposing that the *Worship* of *Saints* or *Angels*, the *Consecration* of rotten *Bones*, or the *Blessing* of old *Clouts* and *Rags*, were no *Part* of your, or of your *Friend* the *Catechist's* Religion; would your *Reverence* for the Deity be diminish'd? Would the *Springs* of Benevolence be impaired thereby? Or would the *Contempt* of such devout *Farce* and sanctified *Fopperies*, contribute in the least to wound social Affections?

Is living upon *Vegetables* not from *philosophical* but from *superstitious* Motives, a *Token* of *Divine Grace*? Must he be an *Enemy* to *God*, who is a *Friend* to *English* Beef and Mutton? Must he hate his *Neighbour* who doth not hate *Fowl* or *Venison*? Or must he be a *bad Man* who eats a good *Flesh* Dinner? These

Sir are the Principles if I am rightly instructed, that prevail among some of your *Friends*, and these are Principles — but I forbear. To argue coolly with an *Enthusiast*, is generally as little to the Purpose, as it would be to read Lectures of *Philosophy* to a Man in a *Fever*.

As it appears from the Language of our *Catechist*, that there are no Treasures too great, or too gross for those *Church Cormorants*, his *Priests* to devour, for the more they swallow the better; so it seems there are no Principles either in *Church* or *State* so absurd, but you and your *Nonjuring* and *Jacobite* Brethren can digest them. Sometime ago, I had the Honour to converse with a *Gentleman* of your *Catholic Friend's* Complexion. To shew his great Skill in *Politics* and *Jockeyship*, he very gravely assur'd me, that our Breed of *Horses* in this Kingdom, was as much degenerated as our *Morals*, and that we had rear'd no *Good ones* since the *Revolution*. I could not on this Occasion forbear imagining, that my new Acquaintance had been pupil'd by Mr. *Addison's* Foxhunter; one of whose political Maxims it was, that there had been no *Good Weather* since the *Revolution*. (a) You'll imagine, my Curiosity would prompt me, to learn upon what Grounds he advanced so extraordinary a Proposition; and

(a) Freeholder Number 22.

and Reasons he had for it too ; as good ones no Doubt as any he could have assign'd, for setting up his *Idol-Knight-Adventurer* on the *British* Throne ! The *Papists* are prohibited by Law, from keeping Horses of Value ; and they, *poor unhappy Gentlemen*, whose Misfortunes our very *Horses* and our *Country* groan under to this Day ! were the only *Graziers* that could preserve or improve our Breed. To reason with Persons of this Stamp, is to talk to the Winds. Their Zeal is as *blind* and *undistinguishing*, but *more raging* and *boisterous*.

Amidst our late national Distractions, the *Nonjurors*, considered as an *Ecclesiastical Sect*, and their faithful *Friends* and *Allies* that call themselves *Church of England Nonjurors*, have been treated with great Tenderness. This, instead of inspiring them with Sentiments of *Gratitude*, the natural Effect of such Treatment upon *generous* Minds, has fill'd them with *disdainful* Insult and Triumph. They have upon all Occasions, enjoy'd the Protection of those *Laws* which they *daily trample* upon, and of that *Government* which they *daily insult*. And I am very far from envying them any Privileges they enjoy, or any Liberty they can plead for, but the Liberty of — *cutting* their Neighbours *Throats*, and making a *free* People — a Nation of *Slaves*. The least Sense of *Gra-*

itude, *Generosity* and *Honour*, would be a strong Tie upon them, to preserve at least an *external* Shew of Decorum, towards that Government, and that Government's Friends, which protects them. *Ingratitude* wears that *black* and *monstrous* Complexion, that an *antient Lawgiver* look'd upon it to be too aggravated a Crime, for human Nature to perpetrate; which was the Reason assign'd, why he enacted no *Laws* to proscribe or punish it. (a) But the *antient Persians* who had not the same *romantic* Ideas of the *Perfection* of human Nature, considered *Ingratitude* as a Crime against the State, and decreed it to be *punishable* by the Civil Magistrate. Those who were convicted of it, were adjudged destitute of all Regards to their Friends, their Parents, their Country, and to the Gods; and as such, were punished with *peculiar* Severity and Rigour. (b) Perhaps Sir, you would greatly resent it, should I in Allusion to the above, charge the *Nonjuring* and *Jacobite* Faction, with being destitute of all Regards to their *Friends*, their *Parents*, their *Country*, and to the *Gods*. However, it would give every Lover of *Protestantism* and *Liberty* true Pleasure, to see that Faction convince Mankind, that such a Charge is not properly supported. Gratitude, Generosity, and Honour, are Plants that will not thrive in
every

(a) *Lycurgus*.(b) *Vid. Xenoph. Op.*

every Soil. In *Nonjuring* and *Jacobite* Soils, they seldom or never flourish.

Herodotus tells us, that the *Scythians* having made an Expedition to *Asia*, which prov'd of long Continuance ; their Slaves in their Absence invaded their Beds, and upon their Return, resolutely took up Arms against their Lords and Masters. Their Rencounters were attended with various Successes. At length one of the *Scythian* Lords alledg'd, it would be scandalous to wage War with *Slaves* upon equal Terms, and propos'd that they should be attack'd with those *Whips* and *Scourges* wherewith they formerly chastis'd them. The Scheme took Place, and succeeded. They who had made a vigorous Defence against *warlike* Instruments and Weapons, fled in Confusion before those Badges of Servility, whose Smart they had been used to feel. Our *Tribes* of *Disaffection* cannot pretend that *They* are *enslav'd*, unless it be by their own *Vices*. Their great Grievance is, that they are not suffer'd to *enslave others*, so as to enrich themselves upon the *Wreck* and *Ruins* of their Country ! The only *Whips* and *Scourges* known to our Constitution are, the Inflictions of Justice, temper'd with *Sovereign Mildness*. But as to our *Nonjuring* and *Jacobite* Slaves, *Slaves* to the *Slave* of *France* and *Rome*, tho' they dread not, yet do they not righteously deserve the same contemptuous Punishment with their *Fellow-Traitors* the *Scythian* Slaves ?
Should

Should *France's* Duke become *Britain's* King, 'tis not our Wives only, that must be ravish'd from us: No, we must be robb'd of every Property; of our Estates; our Consciences; our Laws; our Liberties; and even our *Lives* too; which indeed are not *worth* preserving, when our Liberties once become the Prey of lustful Tyranny, and are devour'd by the *savage* Jaws of Oppression. But whatever these Men *deserve*, they *enjoy* that Protection which they have no grateful Sense of, and which it would be well for their Country, if they had but the Hearts and Honesty to improve. These Sir are the Men, that by their *secret* Conspiracies, and *open* Factions, clog and embarrass the Measures of the Administration; render it necessary to *increase* the National Expence, to *countermine* their destructive Schemes; and then rail most floridly against those Taxes and Debts which *themselves only*, have occasion'd. They do all that they can to *debauch* and *corrupt* the Age, by their wicked Principles, and then introduce a Spirit of *Political Methodism*, and *bowl* lamentably over our *Political* Corruptions! They first do all that they can to *ruin* us, and then cry aloud and spare not to complain, that we are an *undone* and *ruin'd* People! Heavens preserve the Land from being set on a *Flame* by such *State Incendiaries* as these! Heavens preserve us from falling a Sacrifice to such *State Crocodiles*, if I may be allow'd the Metaphor,

that

that weep over their Country, whilst they eagerly labour to devour it!

I am not insensible of its having been the *Cant Language* of your *Friends*, that to charge *Jacobites* and *Nonjurors* with Disaffection to the present Government, or with any Seditious Practices, is mere Party Rant and Ribaldry. The *Manchester Jacobites* and *Nonjurors* in particular, are upon all Occasions represented as the *most loyal* Subjects in the Kingdom. — Next in Loyalty be sure to those whose Blood say you, (I venture to translate your *Asterisks* into *Frenchify'd English*,) (a) was *unjustly* shed, for being engag'd in the late Rebellion. But Metals are known by their Weight; Trees by their Fruits; and Men by their Actions: If you are the *loyal* People you represent yourselves to be, whence happens it that there has been such a Flush of Joy discover'd by *Your Friends*, I will not say for the taking of *Bergen*, — that was a grand Affair! — but for a *little Seditious Priest*, by Virtue of the Act of *Indemnity*, escaping that Justice which was upon the *Wing* to pursue him? Whence was it that the *Bells* rung on the Occasion, for Days together? Was it not by Way of grateful *Te Deum*, for the *great* and — *undeserved*

(a) Alluding to these Lines in the Epistle to a Friend.

— Not Content with Blood,
Justly perhaps, perhaps, * * * * * shed,
(Do thou determine Judge of Quick and Dead.)

served Deliverance? Whence is it that this, shall I call him *Reverend*, Teacher of *Babes*, has such Numbers of his young Fry, as I am inform'd he has, clad in the *Livery* of Rebellion? Is it not to convince the World, that there is no Heresy in *Scotch* Plaid, when wore only as a Badge of *Romish* Superstition? It must be so, unless you can believe, and believe it who can! that *Plaid* Politics and Popery are this *Gentleman's* Aversion? Whence is it that your *Ladies* disarm themselves of that native Softness, that *refines* and *consecrates* all their other Attractions, and distinguish themselves by *Party Dress* and *Rage*, in a Nation where there are no *Slaves* by Conquest, but such as are *Theirs*; and no *Chains* but those of *Love* and *Devotion* to their Charms? Can it be imagin'd they would pursue such a Course were they properly apprized, that the *Small-Pox* itself, seldom proves so *fatal* and *unpropitious*, as the *four* and *malignant* Principles of *Jacobitism* do to a *sweet* and *lovely* Face! Whence is too, that the *Military Gentlemen* at *Manchester* have been so *loudly exclaim'd* against; as if frowning upon *Jacobite* Faction, was an Inroad upon the Constitution, and an Act of *Treason* against the State? Are these, and ten thousand more I could mention, Characteristics of Loyalty to a *Protestant* Prince and State? For Shame *Sir*, let such *Jesuitical* Chicanry be no more in Fashion among you; at least let it be

in Fashion no more, till you succeed in getting that *Religion* which *approves* of, and *recommends* it, establish'd. Accept a Word of Advice. It doth not pretend to *Infallibility*, but may have *its Use*. In Case of *another Rebellion*, it may crown you with a Crown of *Martyrdom*, and what would you have more? My Advice is this. — *Be honest*. Let those never pretend to be Members of a *Protestant Church* who labour to undermine her *sacred Foundations*. Throw off the *Mask*, that sits so *awkwardly* upon your Faces. Appear to be — what you are. If you cannot poison with your *Breath*, try what your *Pens* can do. And if the *Bluntness* of your *Pens* be unpropitious to your Cause, have Recourse to the *Edge* of your *Swords*. Instead of sacrificing *Ink*, be ready to sacrifice your *Blood* in the Service. Set up the Banners of *Rome* and *Rebellion*, and animate your *Friends* to join you. Tell them they can never expect any good Days, till we have our *Laws* written in *French*, and our *Prayers* in *Latin*. Tell them, that if *Popery* takes Place, it will be your *peculiar Privilege* to pray without *Understanding*, to obey without *Reason*, and believe without *Sense*; that you'll be allowed to practise, what both King *James* and King *Charles the First*, of blessed Memory, endeavoured to establish in vain — *Carding* and *Dancing* on *Sundays*. Tell them that the Devotion of our

reformed Churches, is a dead, dull, and spiritless Devotion ; but that the *Puppet-Shew* Worship of *Rome* is all Life ! all Spirit and Action ! Tell them that this *holy Catholic Church*, has a *Custom-House* for Sin, and that the *Rates* are *fix'd*, for which you may *commit* all Manner of *Wickedness* without *doing wickedly*. Tell them that *Popery* once established in the Land, will bring in innumerable Blessings in her Train — that even her sacred Reliques, consisting of *rotten Rags*, and *rotten Bones*, so immensely valuable to all *good Catholics* ! will be more than an equivalent for the Debts of the Nation ; and if those should be *spung'd off*, will be in *Value*, tho' not in *Kind*, more than an adequate Compensation for them ! Tell them, that *Popery* will be so far from darkening our Understandings, that it will *illuminate* the whole Land ; — our Streets as well as our Temples, by the infinite Number of *sacred Candles* and *Tapers*, made use of in solemn Prayers and Processions ! Tell them, that the Priests of *Rome* will swap *Salvation* for ready *Rhino* ; that in the *Mother Church* of *Rome* the most *abandon'd* Sinners are canoniz'd for the most *distinguish'd* Saints ; and that Heaven can *escape* none, who are rich enough to *Traffic* for, or wicked enough to *Merit* it. Tell the *Devotees* of your *Faction*, that they, good Men ! may *devoutly fast* upon the most delicate Fish and Oyl, whilst your *low-bred Protestants* are

glad

glad to *feast* upon infinitely *less delicate* Morfels! Tell them, that the *Highland Target* is the Shield of the *Faithful*; that the *Scotch Plaid* is the *Garment* of Righteousness and Salvation; that to be executed for Treasons is the *narrow Way* that leadeth to Life, tho' considering how many of *Your Friends* have been traversing its By Paths, 'tis strange, and methinks 'tis pity too, no more of them have found it! Tell them, that *Popery*, instead of *impoverishing* and *ruining* the State, as *Fanatics* pretend it would, will make our Fields more *fruitful*, by manuring them with *Protestant* Blood. Tell them, that if once the *Catholic* Faith of *Rome* becomes establish'd in our Land, we need not idly lavish away Money and Time, in purchasing and in reading of Bibles. — Tell them, that the *Bible* has a *black Mark* set upon it in the Council of *Trent's* expurgatory Index, as one of those Books, (wicked and Heretical ones no doubt,) that all good *Catholics* should refrain from reading of. — Tell them, that whoever is convicted of reading, or harbouring a Bible in his *House*, without a special License obtain'd for that Purpose, which Licenses are granted only to *staunch* and *orthodox* Believers; — is pronounc'd by Decree of Council, for ever incapable of all the Benefits of Absolution! — Tell them, that always worshipping of one Deity, like always eating of one Dish, must clog the Moral Ap-

petite, and disgust a delicate Taste; that to guard against such Inconveniences, you have in the Churches of *Rome*, as *many* Image-Gods as there are Worshippers! and that in their solemn Devotions, every Man bows before the Shrine of that Divinity he likes best; be it that which engages his Mistress to look kind, or that which renders Heaven propitious! — Tell them, how happy those *Papish* States, where they have *no Merchandize*, but that of Souls! Where they are not over-stock'd with Inhabitants, and consequently where there is no Danger, if there be no *Heretics* to devour, of Men's eating up one another! Exemplify this in the *Ecclesiastical* States of *Italy*. — Tell them, that tho' *Meagreness* overspreads those Countries whose delightful Vales are naturally rich and fertile, yet as a Counterbalance to this, you are sure to meet in their Temples with whole Crowds of *fat* and *buxom* Gods! Tell them, as to these States, as *Petronius* says of *Greece*, that under any peculiar Exigency, you may sooner find out in them, a *God* than a *Man* to help you! Tell them, that poor *Britain* may inherit the same, nay, greater Blessings than these, if *Britain's* Rebel Sons, — the Friends of Liberty and King GEORGE, would but *apostatize* into Grace, and put your R-y-l Master in Possession of a *Maintenance* and a *Throne*! And tell them, — but my Breath and my Patience fail me;

apply

apply to your good Friend the *Catechist*, and he'll assist you in telling them ten thousand good Things more !

Every Man who is a *sincere* and *steady* Friend to the Laws, and Liberties of his Country will confess, that the Security of *Protestants* is their Union, their Union their Strength, and their Strength their Glory. When the old *Britons* were divided among themselves, *Cesar* came and decided the Controversy, by a Conquest of them all. A neighbouring *Commonwealth* that from resuming a *Consistency* of Character, we hope may once more become formidable to *your Friends*, has, if I mistake not, a Bundle of Arrows ty'd up closely together, for a Device in her Arms, to signify that the Unanimity of a People is the true Source of their Greatness. This you are well appriz'd of, and whence but from this proceeds it, that *You* and *Your Confederates*, the *Devotees* and *Pensionaries* of *France* and *Rome*, industriously endeavour to play off one Party of *Protestants* against another, to raise Distrusts, and foment Jealousies among them ; to represent *Separatists* from the Church, as engag'd in a Conspiracy to overturn it ; to spread *false* and *scandalous* Alarms among the *Populace* that the *Church is in Danger* ! Are not these Methods pursued with a View to *exasperate* and *inflame* Mens Minds against the *present* Government, to discipline and train them up for *another* Rebellion ? *Divide et Impera* is
your

your Maxim ; first divide *Protestants*, and next destroy them ! But we trust Sir, that Heaven which has so oft baffled your Projects and blasted your Designs, will continue to baffle and blast them still ! We trust that the *Protestant* Blood which has been shed in our Land by *savage* and *rapacious* Hands, will be a *Cement* that will bind all *Protestants* more firmly together, against any future Attempts of those who are so far from being glutted with the Blood they shed, or sick with the Disappointment they have met with, that Disappointment doth but whet their Rage, and tho' they made themselves *drunk* with *Protestant* Blood, they still thirst for more ! But whilst you are plotting the Destruction of *others*, take Heed you do not court your *own* : Whilst you are erecting in your Imaginations, Racks, Gallows, and Gibbets to *convert* or to *chastise* *Heretics* with, remember the Fate of *Haman*.

Putting the Case, which yet cannot be admitted as *Fact*, that the *Jacobite* Faction had some plausible Provocation to cherish a Spirit of Rage and Rancor against any Party of *Protestants* whatsoever ; yet were not these Men *Enemies* to *Protestantism* itself, as well as to *Protestant Dissenters*, a Sense of *common Danger*, would unite the most divided Parties in one *common Interest*, and allay little Differences rather than exasperate and inflame them. The Prospect of the Stake and the Faggot united *Ridley* and *Hooper*, who were irreconcilable before.

fore. The Flame that threatned to consume their Bodies, purged away the Dross of their Zeal, and render'd it more refin'd and noble ! Amongst the old *Romans* it was an inviolable Maxim, *Donare Inimicitias Reipublicæ*, to sacrifice all private Animosities and Contentions to the Glory and Happiness of their Country : And were our *Church of England Jacobites* sincere Friends to that *Church* whose Name they prostitute and blaspheme, would they not aspire after the *Patriotism* of an old *Roman*, and sacrifice every Interest, or every Passion that stood in Competition with Love of the Public, and with Zeal for the public Good ? — They undoubtedly would. But the Truth is, — 'tis that *Catholic Church* they would establish, that has no *Salvation* for any, but those who are within her own Pale. *Catholic* has been the Cry of their *Leaders* ; and since the *Doctor's* Catechism has been publish'd, the Cry of their *Mob* has been the same. They are no longer a *Nonjuring* or *Jacobite Mob* they tell you ; No ! they are all *Catholics*, a truly *Catholic Rabble*.

By this Time 'tis expected that you'll renew your Charge against me, and swear by the *Blood* of the *Rabble Martyrs*, that has been unjustly shed, that I am a *low-bred Fellow* with a *Vengeance*. *Low-bred !* that is as clear as that — the young *Cardinal* is a good *Protestant*, as plain as — the Doctrine of *Transubstantiation*. Be it so. 'Tis more than I shall say of you. You are

are *high-bred*, it is acknowledged. Bred in the Maxims of that City, seated on the seven Hills; bred in the high Places where *spiritual Wickedness* reigns, in the Temples of Bigotry and Superstition! *Lowbred*! Bravely scorn *Sir*, to have any Thing low about you, but your *Wit* and your *Poetry*. Those are *low*, extremely low be sure! (a) These remind me of *William Prynne*, I ask Pardon for comparing you to a *fanatical Scribbler*, who in Reward of his *Disloyalty*, had his *Ears* as closely clipp'd as his *Muse's Wings*. I would not insinuate, I do not mean that the *Comparison* should hold good *throughout*. But his *Poetry*, as painted in the *Dunciad*, runs in *smooth and harmonious Strains* like yours.

————— one lately did not fear,
With the *Muse's Leave* to plant verse here:
But it produc'd such base rough crabbed Hedge-
--Rhymes as e'en set the Hearers Teeth on Edges
Written by *William Prynne*, Esqui-re the,
Year of our Lord sixteen hundred thirty three;
Brave *Jersey Muse*, and he's for his high Style,
Call'd to this Day the *Homer* of our Isle.

Many

(a) The following Specimens of our Author's Prose-verse, will justify the Observation above.

But among them who never wish'd him Harm. 29

I am surpriz'd at one of his good Sense. 41

How was it possible to think of them. 269

Of Happiness, all Hope of being blest.

Many different Cities *disputed* the Honour of having given Birth to the old blind *Grecian* Bard. But Oh! *Manchester*, undisputed, *unrival'd* be thy Glory, who hast a modern *Hommer*, a *Ballad-maker* of thy own, whose Merit shall shine in the *Pastry Cooks*, and the *Annals* of Fame till ——— *minc'd Pyes* and *Jellies* shall be no more. Shall I recommend to you *Sir*, for the further Promotion and Establishment of your *Poetical* Glory, a Machine that is now contriving by a very *ingenious* Friend of mine, wherewith to make Verses by the Dozen. It may be greatly useful to relieve Poverty of *Measures* and *Invention*, in different Classes of Writers; from your *Courant*, *three half-penny* Wits, up, I should rather say *down*, as they *sink* in proportion to their *Size*, to your *Quarto Twelve-penny* Poetaster. By Reason of the *vast Erudition* requir'd to perfect such a Machine, and its still *vaster Importance*, He intends to solicit an *Act of Parliament*, to secure to himself the sole Right of vending it for 21 Years. I have somewhere met with a *Precedent*, for an act of this Nature: (a) The only good Act, you'll possibly say, that has taken Place since the *Revolution*. This will be confess'd as *valid*, by those who look upon all the *Hanover-*

U

Succession

(a) See an Act of Parliament 15th of Geo. II. to secure to *John Byrom* A. M. and F. R. S. the sole Right of teaching his Short-Hand for the Term of 21 Years.

Succession Acts, to be only so many Acts of *Usurpation*.

But the *most unpardonable* Crime that I have been guilty of, remains last to be consider'd; a Crime that is big with all others. 'Tis not Sedition, Sacrilege, Perjury, Murder, or Rebellion, but a Crime *blacker* than them all; — I have *rag'd* for Loyalty. And is not this the worst kind of *Treason*? A *Complication* of *Treasons*? *Ten thousand Treasons* in one? To be chargeable with it, is to be *low-bred* indeed! This is as demonstrable as the *Clown's Syllogism* in the *Comic Poet*: — “Thou art
 “ *damn'd* for not being at Court: — If thou
 “ never wast at Court, thou never sawest good
 “ Manners; then thy Manners must be wick-
 “ ed; and Wickedness is Sin; and Sin Dam-
 “ nation. Thou art in a *parlous* Case *She-
 “ pherd*.” Rage *against* the Government, that
protects you; that is *Patriotism*: Rage for a
Royal Martyr, that upon *Nonjuring* Principles
 could be no *Christian*, and consequently no
Christian Martyr, because he wanted *Christian*
Baptism, (which we have been oft told by
Your Friends, *Presbyterian* Baptism is not;) —
 This is *pure Orthodoxy*; Rage for *France*, and
France's Pension-Tool, the Young *Pre-
 tender* in my *low-bred* Style; but the Prince
R-y-l in *Yours*; that is, *Love* of our Country.
 But to *rage* for Loyalty to a *Protestant* Go-
 vernment, the Tongue that can be guilty of it,
 deserves

deserves to be cut out. And yet after all, if one may whisper you a *Secret* ; methinks, 'tis at least as *defensible* and *consistent* a Part, to *rage* for Loyalty, as 'tis to *plunder* Mens Properties for the *Restoration* of invaded Rights, to *take up Arms* for *Nonresistance* ; and *rebel* for *Passive Obedience*.

Thus Sir, low-bred as I am, I have presum'd to intrude without Leave, and without Ceremony, into your Company : You'll therefore think it high Time for me to withdraw, and dismiss you from so ungrateful an Attendance ; and I think so too. Whenever you set about to *rhyme Sedition* again, the Publick has a Right to demand your *Name*. — This Demand you'll readily comply with, unless *You* would approve yourself to be, what I could tell you who---*takes* you to be,---a *Rebel* in *Masquerade* ! Permit *Me* in particular, to call upon you, to *challenge* you, to *father* your Intellectual *Brats*, and not turn them adrift like a *Bastard Race* that dare not confess their *Parentage*. The *Assassin* that *stabs* and *murders* Reputations in the *Dark*, who knows but by Degrees he may commence a *Felton*, or a *Ravilliac* ? If you do me *further Honour*, as I am in Expectance you will ; I shall be glad to return it in all *faithful* and *becoming* Homage. In the mean Time, I kiss your Hand, with as much Devotion, as I would his *Holiness's sacred and infallible Toe* ; for Infallibility, like the
Schoolman's

Schoolman's Soul, is, *Totum in Toto, et Totum in qualibet Parte*; and am,

S I R,

Your very humble,

J. OWEN.

P. S. Should the Reader be at a Loss to judge who that good Protestant is, mention'd in the 7th Page of this Letter, who visited the Pretender's Court, to procure an Absolution, for having sworn Allegiance to King GEORGE; I refer him *Sir*, to You, as my Interpreter.

ERRATA. Besides some literal Mistakes, correct those which follow.

Page	Line	for	read	Page	Line	for	read
35	19	—has—	have	73	14	—before spiritual	
42	12	—by—	But				add If
44	21	—Authors—	Author's	83	10	blot out last Comma	
52	22	— <i>Radzeil</i> —	<i>Radzeil</i>	99	9	—nas—	has
53	23	—after—	Reliques	105	27	—after Priest add	
			place a Colon;		's	declive Voice ;	
56	28	—leans—	leaks	117	4	—as—	a
64	23	—after there, place			14	—scared—	feasted
		the Reference (b)				after Christ	
66	15	— blot out he				as full of	
		Wiles of		133	25	—builds—	build
67	31	—Jerichuntis		142	1	—Duke—	Dupe
		Jerichuntis		144	22	—after is	add it

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